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THE NEW ERA

Journal of the World Education Fellowship

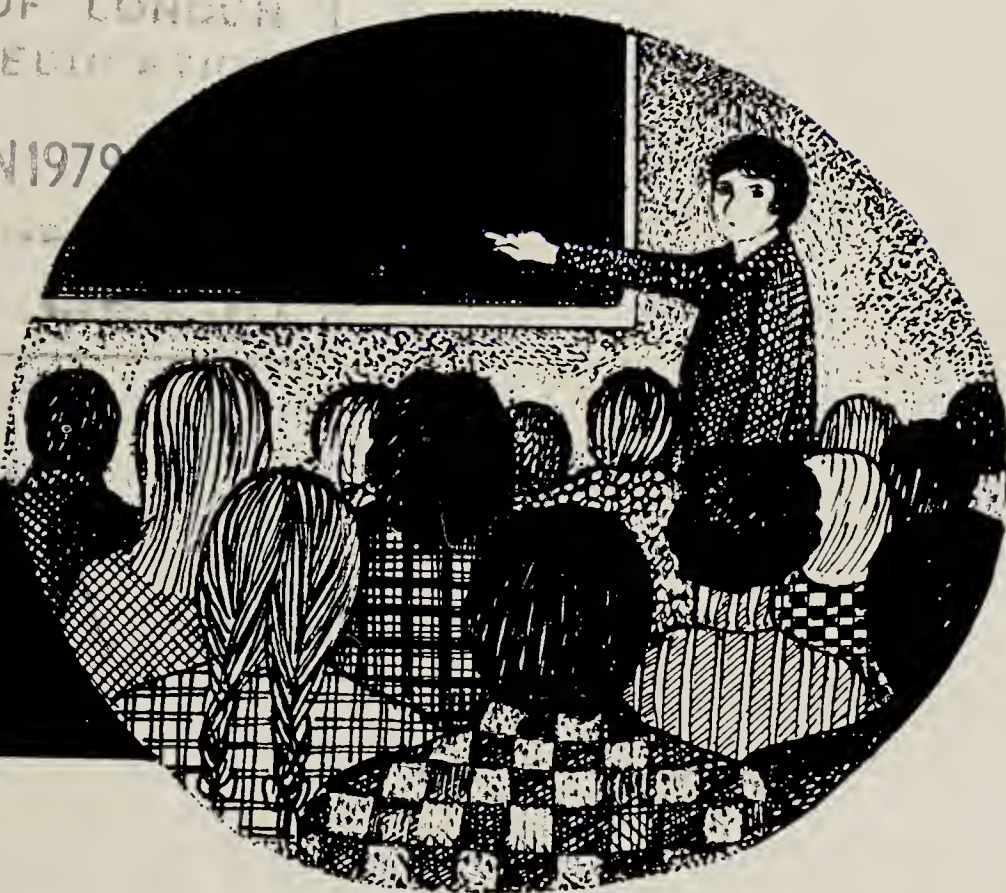
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HOW GREAT IS BIG ?

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HOW GREAT IS BIG ?

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Editorial

Not often does a **New Era** begin with an article which addresses itself to the problems of living with the politics of the nation-state rather than to the headaches arising from the state's would-be educational manifestations. But when you start worrying about scale in schools and colleges — whether big institutions are great — you are irresistibly drawn to the analysis of the way things are beyond the school's walls. Read Peter Cadogan's article on 'Direct Democracy' and pause for a thought about some of our time-sanctified ways of running a country.

Back to school for the next piece. Juvenile crime goes down during school terms. We all know that. We're wrong. Nick Harris has found out that juvenile crime tends to rise during term-time — and much else besides. Do large schools cause crime? This is a piece of original research that we are pleased to publish. (Just in case you think editors always accept all contributors' ideas, Tony Weaver has included his own reservations about some of Nick's conclusions on p17).

Christian Schumacher is another original thinker. He has developed a system for checking the effectiveness with which industry matches its personnel to their tasks. Perhaps

schools and colleges can learn from his work. Perhaps teachers who want to know more and would consider having their school analysed the Schumacher way will contact us.

The planners of the College of the Bahamas have opted for a big institution-centralised — to serve a widely scattered population. Norman Fox and Lindsay Townsend describe the College's beginnings and express some worries about its future.

From micro to macro: Stan Payne went to China. His traveller's tales come laced with reflections. It is fitting that the last feature of this **New Era** should be about China. The people of that vast country have always had to worry about the problems of scale, the problems that recur throughout this issue. We find ourselves at a moment of time in which a revulsion against the large building and the large building is entirely fashionable. Good: we've certainly had an overdose of giantism for its own sake. But now we have to avoid the other naivete: that of assuming that everything small is good and everything large is bad. We need appropriate structures and procedures, beyond questions of pure scale. And perhaps we will start getting things right.

Nick Peacey

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Direct Democracy

Peter Cadogan, UK

The Thesis

The English have the reputation of being the producers of new political ideas but have been living on their laurels in this respect for too long. We have produced very little that is new since the days of John Stuart Mill and his contemporaries. Most of the pace-makers since then (in socialist ideas of one kind or another) have been imports from France, Germany and Russia. The ideas of Owen, Hodgskin and Thompson went to the wall because they focussed on personal responsibility for getting results and not on the conquest of power.

Since 1830 (when the campaign for the first Reform Bill was organised) the 'power' people, the party builders, the organisation men have mostly had it their own way. The machine has taken over from the aristocrat, the ideas man and those directly concerned to seek 'redress of grievance'. The 'tyranny of the majority' has arrived.

After marking time for about a century we are now going backwards. The Welfare State and John Maynard Keynes have both been tried and found wanting. We have exchanged economic poverty for some, for social, political and spiritual poverty for most. Essentially we have solved nothing except problems of science and technology. We remain the victims of each other and of our material circumstances.

The Change

The theory and practice of direct democracy is as personal as it is political. It is both new in its contemporary forms and as old as Ancient Athens and the Anglo-Saxon folk-moot. It signifies a clear break with the tired thinking and values of parliamentary party politics and representative government generally.

Direct democracy is that kind of government in which the governors and the governed are the same people. All previous forms of government in civilised societies have been variants of the master-slave relationship, or

have relapsed into that condition. Direct democracy is different in kind. It is the constitutional form of incipient classlessness. It exists all around us, most of us practice it quite regularly but we are conditioned not to recognise its meaning.

If I want to do something and find a group of people who want to do that same thing; if we then work out how to go about it, how to share the responsibilities, how to find the money and how to keep in touch throughout to our joint satisfaction, then the resulting state of internal government is direct democracy. Everyone who is interested is personally involved, immediately and continually.



And, just in time, the dromedary came with the wedding clothes! He had done his best to buy really nice ones, and Babar and Celeste were very pleased.

The Great Day came. Babar looked magnificent

'The traditional way . . . is to get someone else to do it for us.'
The crowning of the all-seeing Babar: from *Babar the Elephant*, Methuen Books.

The traditional way of approaching the same problem in terms of indirect democracy is to get someone else to do it for us. This means petitions, deputations, elections, officials, working through power groups that will tend to have an interest in the project only if they can sense votes or kudos (or money) in it. Every request tends to mean more taxes, more reliance on the centre and more helplessness at the periphery. Initially it seems to work but eventually the Centre becomes a monster that devours its supplicants. It is that situation we are in now.

Any number of people are already continually experimenting with direct democracy in professional groups, industry, commerce and voluntary societies. The result is often highly successful. The trouble is that they stick at that. The next step is to project the same idea into politics and redesign our constitution accordingly.

Accountability has to be instant. Centralised national government is therefore out of the question and when that government collapses there is no case for trying to reconstitute it. It is nearly 500 years old and it is finished. The way ahead lies through some forty city-regional republics where scale and communications make for personal involvement in decision-making but where in turn the transformation of local government will be, in its own way, as traumatic as the eclipse of the centre.

Assumptions

Nearly all political discussion today continues to take place within the limits and assumptions of parliamentary democracy. This accounts for its sterility. The nearest thing to new thinking turns out to be the possibilities, rights and wrongs, of coalitions. It hardly seems to occur to the commentators that if we have several parties and none of them have any answers then any combination of them can only amount to the sum of nothingness and no progress is possible.

We need to start by separating the study of problems from what likely answers might mean in terms of votes. Because politicians dependent upon elections cannot make this separation their function is self-defeating. The onus of problem-solving passes to non-party

people. When we think we have identified questions and worked out the rudiments of answers then we shall be in the position of being able to devise new political instruments for translating them into effect.

Our trouble is that we take the available instrument, the present constitutional structure, for granted and work backwards from that. We pace up and down within a cage without seeing the bars. If the first assumption concerns the party machine, the second turns upon the nature of the State and of Parliament itself.

The nation-state

The centralised nation-state with which we are so familiar is not a law of the universe. It was created and built up over a period to perform a series of specific functions and when the needs involved no longer require to be met the institution becomes redundant. We can in future do without the centralised nation-state. There was no such thing as the nation-state in the Middle Ages. There was a vast complex of fiefs and manors related by the values and rules of Chivalry and the Church, of loyalty and service — and the sword. This is not to suggest a feudal reaction for us but simply to indicate that there is nothing of great antiquity or of necessary permanence in our present condition. If for a thousand years we held together without a standing army, without an established Civil Service and without representative democracy then in some other way we can do it again.

Pre-conditions

Direct democracy can only work when a number of antecedent conditions are met. Firstly free speech or near-free speech. We are given to assuming, in England, that we have free speech and this is substantially true. In practice however, millions of people are undergoing constraints, pressure at work, social conformity, limited access to ideas and information and language disability itself. Near-free speech is our achievement, free speech is our aspiration. Our forbears have won for us what we have the hard way. It is a freedom that needs to be continually exercised and extended. It can be lost by default and by bland assumptions.

The second pre-condition is that of freedom of association and assembly, of being able to meet without anyone's permission, to discuss any subject whatever, without let or hindrance from anyone. This depends also upon the physical availability of meeting places at such cost as those who wish to associate can afford. In a constitutionally governed society i.e. a society in which relations between governors and governed are mediated by the due process of law, all people without exception have the right to meet and confer as they please. Under the conditions of tyranny, of course, the situation is quite different and the two should not be confused. Freedom then has to go underground.

Thirdly, the freedom of the press, freedom to print and publish without license or permission of any kind — given the laws of copyright and libel.

Then there is a long list of other freedoms that direct democracy pre-supposes — freedom to march, to demonstrate, to strike and to picket; freedom from arbitrary arrest and imprisonment; freedom from hunger, ignorance, poverty, sickness, homelessness, unemployment; freedom from criminal and political assault; freedom from foreign oppression and unjust war; freedom from torture and brain-washing; freedom to set up for oneself in one's business or profession; freedom from exploitation; freedom to do what one thinks best so long as it does not impinge on the freedom of others. The totality of these is justice as fairness for all.

Clearly we have a long way to go but somewhere along this road we reach a new point of take-off from which direct democracy becomes possible for the first time.

The ultimate freedom

But the most important freedom, the one that pervades all the others and is usually the least recognised, is the freedom of the imagination. In the long run everything else turns upon it. Language and imagination enable us to remember the past and project the future. This gift, for which we are not genetically programmed, is what makes us human as against merely animal. Memory, insight and vision give us the capacity to conceive new objectives and to remake ourselves in the

course of attaining them. There is also mistaken memory, twisted insight and diabolical vision; and we have known plenty of these in our time.

Direct democracy depends upon understanding all these freedoms and acting on them. We are hedged in by barriers we can surmount, we are surrounded by frontiers we can move back by effective imaginative activity. This responsibility devolves upon us all, all the time. The notion that we can surrender it to some six hundred bewildered men and women at Westminster is patently ridiculous!

Direct democracy is a continuous do-it-yourself socio-political exercise. In itself there is nothing new about it, it is all round us, we practise it constantly. What is new is consciously investigating it and generalising about it as an alternative basis for a political constitution in place of the now moribund and abortive forms of representative and bureaucratic government.

The new constituencies

The starting point, of course, is individual and small group responsibility. It is at that level and at no other that imagination takes off. Then all decision-makers need to be directly accountable to the people effected by their decisions and our political organisation needs to be reconstructed to make this possible. We need decisions and decision-makers. What we do not need are tyrants and bureaucrats who get it wrong because they will not look and they will not listen.

There are three main groups of people involved in direct democracy. First, the professionals, the people who can conceive objectives and know how to achieve them. Professionals who have retained their sense of values and have not sold out to the machine. Second the volunteers, anyone and everyone who cares about something and is willing to put in some time and effort, unpaid, to get things done in that direction. Third, those in need of help and who will respond to a helping hand.

This, together, means several million people. It is plain that today there are over a million in the first two categories and several million in the third. It is that million-plus that

will make all the difference. They have enormous reserves of talent and initiative and they outnumber the present Establishment by about fifty to one.

Violence and non-violence

Soldiers know that violence should either be used overwhelmingly or avoided entirely. To attempt to use it overwhelmingly would be to invite the implacable hostility of public opinion and be fatal to the endeavour.

Direct democracy involves principled non-violence. Much of our present troubles stem from the failure of violence. The UK built two great empires with the gun (and much else besides) and with the gun fought two world wars. The national budget has always centred on the Armed Forces and so it is today. It will not work any more — it all belongs to the past. Whole sections of our national life become redundant from time to time — consider the deserted textile mills — but there are such things as pastures new.

It is not just that armies are out of date. The whole great complex of authoritarian relationships, of which the armies are the quintessential expression, has been overtaken by historic change. We have started to do things differently, accepting that people should see the point of decisions that they should take part in making them and accept personal responsibility for carrying them out. In our kind of society mere obedience is not good enough. The future of leadership lies in example rather than in arbitrary decision. (The best soldiers, of course, have always understood this). People will go a long way with those they have learned to trust. Direct democracy means earning trust the hard way and recreating new bonds of loyalty within units built on the human scale.

None of this is new. The novelty lies in what it can mean, in the setting of potential classlessness. So if an ad hoc emergency organisation of the future 'comes clean', if it is not a cover for something or someone else, if it is content to be judged by its deeds, if it is continually accountable to its members and to those effected by its actions, if it practises what it preaches, if its leaders retain their sense of humour (a serious test this — fanatics fail it uniformly!), if there is vision

of the new and not just nostalgia for the old, then the members of that association are well set to invent the future they are concerned about. This cannot happen if the method is coercive for in that case they are headed right back to the authoritarian centre from which our troubles started in the first place. This is not to rule out marginal violence, a little 'rough stuff' here and there — misunderstandings, loss of temper, trouble on the lunatic fringe — problems, problems.

Some people confuse non-violence with weakness i.e. yielding to violence, or with pacifism i.e. refusing to fight in any circumstances. Various people more concerned with the salvation of their own souls than putting the world to rights have given credence to this view. This is not how the word and idea are used here.

Non-violence is a condition of relations between people in which person-to-person communication is sustained indefinitely. So long as that condition obtains no violence is possible. Violence is the name of its breach. Non-violent people, so understood, are prepared to fight men like Hitler because with him and his kind communication was not possible. Hitler understood only the language of force and it had to be used against him. Non-violence does not exist in vacuo — it depends upon conditions of freedom and justice. The civilised world has never known a non-violent society except in isolated communes. Establishing it for the first time is the greatest of challenges. People will rise to a great challenge.

Regional — national relations

No government will ever be talked or voted into accepting the case for sovereign regionalism. When it happens it will be brought about by sheer force of circumstances when the centre ceases to hold. At that critical moment imagination and insight can turn necessity into opportunity.

Financial and political collapse will mean the end of the Civil Service as we know it. As and when the regions decide what national functions they still want performed and by whom, and how they, the regions, are to fund them, there will be work to be done nationally in a new kind of service. There will

be considerable recruiting of new staff by regional governments expanding to deal with their new sovereign responsibilities, and the old Civil Service will be an important resource on which to draw. But a very large part of the old bureaucracy will need to seek employment in industry, commerce and the professions and that is as it should be. The way of transition and retraining should be made as helpful as possible.

Self-financing national utilities and industrial corporations will continue as before — the Post Office, the BBC, the Coal Board, British Rail, British Airways etc. — and water, gas and electricity will be unaffected. Only if a public utility is in need of public subsidy will the regions have to get together to decide what to do about it. And such get-togethers, related strictly to the business in hand, will not involve the recreation of national political government.

The constitutional change will not concern the structure of private industry, commerce or the professions. They will continue to function as they do now, locally, regionally, nationally and internationally. They will pay their taxes to the regions in which they operate.

The High Courts, the Assizes, the County Courts and the Magistracy will continue as at present but we shall need much less legislation. Of recent years we have seen a great deal of law-making as a substitute for policy making and executive action. That will be remedied. And practical justice and extensive face-to-face accountability will make for much less litigation. To the extent that new all-England legislation is necessary, a new kind of Parliament concerned only with law-making will be set up by lawyers and specialists sent by the regions to translate the wishes of the regions into legislative form. It will also be necessary for the regions to set up, fund and mandate a national executive for the limited and specific purpose of the relations of this country i.e. the regions collectively, with the EEC and all other countries. This will have no direct connection with the legislature.

National taxation will be replaced by regional taxation — the single tax on production at source. Rates will be abolished. There

will be no equivalent of present central government controlling money issues, credit, interest rates, loans and national expenditure. It will be up to the regions in association with the banks and finance houses to devise a new financial structure most likely linked to the evolution of a European currency. Credit and money issue will be linked to the value of goods and services plus the expectation of modest growth. There will be a drastic recasting of priorities. The end product will be the restoration of confidence in the pound and the end of inflation but the importance of money itself will have been devalued for all time. The balance will be redressed in favour of human needs and aspirations, with proper respect for our whole natural environment.

Decentralisation

The reason for decentralisation are economic and cultural as well as political. We are unnecessarily loading our roads and spending a fortune on petrol and wasted man-hours shifting every imaginable commodity from one end of the country to the other. Many companies have recognised this and are setting up local branch factories. A massive multiplication of small and medium-sized enterprises would do us a power of good in all sorts of ways. It would make for a new diversity of design and invention and end the present dreary position when every High Street in Britain sells exactly the same things as every other High Street. Culturally a much greater range of work in every place will make for greater interaction of different kinds of people and a more interesting life all round.

The strength of England lies very much in the variety of English characters and this has been much threatened in recent years by the rise of grey uniformities and dull standardisation. It is time for people to go out on a limb. The conformists, of course, will complain. Let them.

The majority

Given that all this happens, who is going to do it? One of the many nonsenses of parliamentary democracy is that the majority decide. When two people offer themselves for the uncrowned monarchy of No. 10 it is true that the majority decide. But how unimportant

that is we have seen in recent years. The central task of politics today is to make No. 10 redundant and for real decision-making to begin.

Whatever happens the majority will sit at home and watch it all taking place on the 'box'. The biggest 'mass movements' we have ever known have only actively engaged a very small fraction of our fifty millions. Yet the notion of majority rule is one of the strongest fetishes of our time.

Direct democracy will depend upon the sympathy and the passive support of the majority and that sympathy is important, critical. We shall need to work as though the majority might turn out, knowing perfectly well that they won't. At critical moments large numbers will get involved but when it comes to doing the donkey work we shall revert to, and be dependent upon, the usual 2½%. Of course this refers in particular to political activity i.e. anything upon which public money might be spent. The majority will at the same time be engaged in the usual limitless range of unrelated activities.

The gift economy

In the 'old days' of the nineteenth century it was clear enough that politics (the activity of the state and of people in relation to the state) existed in its own right by virtue of the power of the sword and the tax-gatherer. Industry, agriculture and commerce went their own way. The twentieth century changed all that. We moved into a political world dominated by money values and economics displaced religion. The Labour Movement responded in kind as a bargaining agency in the market — with token gestures in the direction of 'socialism'. In the confusion that has followed two things have been forgotten or ignored. The first is the nature and function of the state *sui generis* (as indicated above) and the second is what happens to economic ideas is the absence of scarcity and money, conditions with which historians as well as utopians are familiar.

Political and economic theory have at least this much in common, they are about the way people spend their time — in economics in producing goods and services — in politics in decision-making activity especially in relation

to the State. Today it is time to take a new look at the way we use time i.e. the way we work.

All Western economists define work as an activity concerned directly or indirectly with production for the market or for exchange. The value of work is then equated, more or less, with price. But there have been innumerable subsistence economies and many of them survive to the present day. They do not use money and of course, they have no money-prices. They may have a little marginal barter. But everybody works. Such work cannot be defined as we define it under the conditions of a market economy. The definition can make no reference to money and the market. It can only be done in natural terms viz., work is the expenditure of physical and nervous energy. When that energy gives out it is replenished under the conditions of sleep and work starts again on waking.

Now if this is the natural condition (also true of the rest of the animal kingdom) it must be the underlying condition of work in our kind of society as well. We start work when we wake up and we keep working until we go to sleep at the end of the day. For five days out of seven we spend about half the waking day during work for which we are paid, i.e. work in the market economy. For the rest of the day, at weekends and in holidays we do work for which we are not paid. It may or may not be very productive, but it is work, the expenditure of physical and nervous energy, and it is done in the gift economy.

The idea of the gift economy is very important to direct democracy. It provides a fundamental explanation of the function of the volunteer. The essential calculation is simple. There are 168 hours in a week. Allowing for eight hours sleep a night that leaves 112 waking hours. If the individual works a normal 40 hour week that leaves 72 hours in which he or she works without payment in the gift economy.

The truth is that all of us today spend more time working in the gift economy than we do working for money, but this is much too uncomfortable a truth to be told. The economists have no explanation for it so they solve the problem by avoiding it completely. They are likewise baffled by the problem of what

happens at the end of scarcity (because their theories all assume scarcity as fundamental). Thus today when over-production ends job scarcity they have no idea what might or should happen next. In the face of our present situation they are completely lost. The days of the market economy are drawing in and it is about time that that was recognised. The future of economics belongs to new thinking about the gift economy.

We get by, by drawing heavy curtains over awkward questions. The most important work in the world, for example, is having and rearing babies, work without which there would be no world for us to think about! But because mothers are not paid for their baby production it is not regarded as work but rather as some kind of necessary natural accident of shaky social commendability because there is no money in it.

Volunteers, upon whom the whole future of direct democracy turns, are people working purposefully in the gift economy. They organise their working lives, their material means and their reserves of strength so that they work both for the market system and outside it at different times of the same day. They are aware of this as an internal conflict, but it is more than that, they are preparing the groundwork for a new political and economic order.

The end of ideology

The future depends not upon the legendary struggle between 'socialism' and 'capitalism' (the word 'legend' is used advisedly, the story and the substance were always worlds apart) since they are essentially two forms of the same thing, political economies equally dependent upon the dehumanising forces of money and power. The market economy like the nation-state has served its purpose and has had its day. It arrived gradually (promoted by Cistercian sheep farms, Flemish weavers, Italian bankers and others from the twelfth century onwards) and will doubtless take a century or two to fade away. Nation-states, by contrast, are always born quickly in political hurricanes and doubtless will depart likewise.

Education and schools

The collapse and replacement of elitist relations in our society has the profoundest implications for education and our schools. Education is the responsibility of **all** adults, not just teachers, vis-a-vis the young. We need a new understanding of the difference between teaching-as-instruction (for factual and technical knowledge) and teaching-as-education ('guided invention' as Wittgenstein called it). Instruction requires schools, education requires deschooling and a one-to-one relationship between teacher and pupil. Sustained individual attention is possible in the small group, it is not possible in the large class situation.

1. There is a good case for schooling-as-instruction in schools in the mornings and education by arrangement in the afternoons i.e. by arrangement with individual adults who have knowledge or facilities that promote guided invention in the case of the individual pupil. Ideally the whole adult population should be able to spend part of its working day in the education of the young.

2. The present disastrous development of ever bigger and bigger schools has to be put into reverse until the unit size is such that the individual counts in the classroom and the staff-room

3. In view of the vital importance, educationally, of the first three years of life there needs to be a great and sustained campaign via radio, TV and the press as well as through professional channels to get all parents to encourage their children to talk, ask questions (with the expectation of answers) enjoy being read to at bedtime and generally have their curiosity expected, stimulated and satisfied through the medium of language. We now know that streaming begins in the cot. It is there, therefore that it will be ended.

4. The paperback revolution in our schools is now forty years overdue. All pupils should get brand new books and be financially responsible for looking after them i.e. paying for replacements. How can we expect books to be respected otherwise?

5. We need a new subject to take the place of the present 'Religious Education'. It should cover health and sex and the elements of ethics, psychology and social anthropology

and designed to cover questions of personal and social values.

6. Teachers should get regular sabbatical years in which they teach half-time and re-think their subjects and their expertise in the other half.

The politicians have made an unholy mess of our schools. They should be sent packing as would be the case under the conditions of direct democracy. It is because of the mess that private education continues to be in such demand. There is no shot-gun answer to that question. If we put the 'state' system right and every boy or girl can get a first class education without fees we shall then see how many parents will want to pay huge sums every year. At some point when things are sorted out a painless coming together of two systems will take place.

Teacher training is still inadequate. At too many teacher training colleges the students go to classes all day just as they did at school. The approach and the reading time gives them no opportunity to get deeply involved in their subjects. At Universities the trouble is the other way round — scientific and academic training (except in the education year) bears no relation whatsoever to the use that it is going to be put to. Teaching practice in schools tends to be a hit-and-miss affair because there is no properly worked out division of responsibility between the University or College Tutor and the responsible senior teacher in the school.

Philosophy and religion

Clearly direct democracy bears no resemblance to a party political programme! It is something else, it is quite different and post-party. Clearly also it raises the deepest questions about human nature in general and the particular forms it takes in the English tradition. It is born of two traditions, the utopian and the empirical, the seeing of a vision and the case for the redress of grievances. It is radical in both those non-sectarian senses.

Having a view of man in all his parts and in the relation of those parts to each other and to the whole is the business of philosophy. English philosophy has given us little in our time. Its pre-occupation with the details

of linguistics and logic has been tantamount to abdication. Fortunately across the water we are well served by those who have taken up and developed the best of the European and English traditions in Philosophy, Ernst Cassirer, Suzanne Langer, John Rawls and others. We need their scholarship now.

But even that is not enough. Ideas can give us clarity and without them our deeds will be as muddled and self-defeating as our thoughts. But they are not prime movers — whatever they are they come from deeper down.

People are manifestly feeling their way to something new. Since 1960 we have seen an astonishing religious revival. Substantially it has happened outside the churches but it has spread in all directions until the once monolithic Roman Catholic Church is split down the centre and in several other directions. The phenomenon is an extraordinary amalgam of mysticism, transcendental meditation, Yoga, psycho-therapy, science fiction, magic, astrology, mythology, archaeology, fashion, diet, music, drugs, Unidentified Flying Objects, and speaking in tongues. It appears to have no normal general shape except that it is a return to the personal via an incredible number of utterly different routes.

This new religious revival signifies the defeat and departure of the accepted forms and ideas of Victorian Christianity. But equally it signifies a comparable defeat of the detached scientifically based rationalism that was the equal and opposite of Christianity.

That 'man is a religious animal' is the message and it has nothing to do with the dogmas, doctrines and observances of churches. Einstein took this view when he faced the mystery of the Universe and unravelled part of it for us. Religion, so understood, has no exclusive connection with Jehovah or Jesus, Mahomet or the Buddha — it has three components: our sense of mystery and wonder, our capacity for caring and our compulsion to belong. From these we get our sense of being, our sense of direction and our impetus to get up and go. We have, as Yeats said 'hearts that Christianity, as shaped by history, cannot satisfy.'

What then do we make of our Christian

tradition and our great heritage of beautiful churches? This and these are surely the assets of the whole people and not (without wishing to be unkind) of residual clerical legatees. There are clergy who accept this and are prepared to grasp the opportunity that it presents. We need to restate and update everything that is of value in our religious tradition and see to it that the churches (under that or some other name), play at least as important part in the life of the local community as they ever did in days gone by.

POSTSCRIPT

It seems to me that one day, soon, our multiple crises will come to a head. In my opinion its substance will not be economic. It will concern the nature of government and personal-social responsibility i.e. the matter of confidence. When confidence goes everything is in the melting pot. If this is right we have only a short time in which to clarify and deepen our thinking, build alternative structures and get ready for we know not what. I commend Blake, two hundred years ahead of his time.

Peter Cadogan read History at Newcastle and taught for fourteen years. Brought up a Conservative he rebelled in the familiar way and went right through the Left and "protest". In the Committee of 100 he did a lot of thinking about non-violence and direct action. He founded the Save Biafra Campaign 1968/70 and has been the General Secretary of the South Place Ethical Society since 1970. He is one of the four founders of Turning Point and his current new departure concerns The East-West Peace People, a multi-lateral exercise in non-violence.



Educational Books

Corner House Bookshop, 14 Endell St., Covent Garden, London, WC2. 01 836 9960 have just published a critique of the role of the press in England: 'Lunatic Ideas'. An extract from the London 'Guardian' review appears below:

Seeing ourselves

Sack newspaper dunces! — A caning for journalists. This headline is from a coded newspaper front page publicising a new book *Lunatic Ideas* — the first publication from the Corner House Bookshop in Covent Garden in conjunction with School Without Walls, which examines how some newspapers treated education in 1977. indeed the poster bears a striking resemblance to the Daily Express's front page on July 16, 1977, when it leaked details of the forthcoming Green Paper under the banner headline Sack School Dunces.

But the book's intent is entirely serious. Its title comes from a letter to Radio 4's Any Answers, referring to 'the lunatic ideas festering in our training colleges.' It might seem to be doing for newspapers' treatment of education what Bad News did for television coverage of industrial relations.

But the book's group of authors make no grand claims to do more than demonstrate the kind of research that can be undertaken simply by comparing closely a set of papers over a time — and use that research for a series of studies of the treatment of schools and children by various papers — 'quality' and 'popular', but not the Sundays or specialist education press — at various times in 1977.

What emerges should make disturbing — and perhaps chastening — reading for many educationists and journalists, even if they do not share all the educational assumptions of the authors, or are stimulated to take issue with details of their analysis.

Schools and their influence on the delinquent careers of Juveniles

Nick Harris, UK

Are schools a contributing factor in the steady rise of juvenile crime? The suggestion that sparked off my interest in this question came from a police officer in London who said that there appeared to be more juvenile crime committed during school terms than there was during the holidays. I set up a study to find out whether there was any factual basis to this supposition, and discovered that the figures did indicate that there was a significant rise in crime during term time.

The notion that there is a link between frustration or failure at school and delinquency is common in the literature. Cohen suggested that schools rewarded 'middle-class ambition and conformity to middle-class expectations' creating a situation in which children who were unable to conform were left to find their own solutions to their feelings of resentment and deprivation. David Hargreaves showed how the structure of a streamed school contributed to the self-image and behaviour patterns of the children; each stream was accorded different behaviour patterns and expectations by the teachers and were treated accordingly, and the lower streams learnt 'to be seen as a relative failure'. The leaders in the lower streams tended to have values which were negative to those of the school and adopted symbols (Hargreaves instanced long hair or the wearing of jeans) which they could use to challenge the values of the school. In his self-report survey he was able to show that more crime was admitted by the boys in the lower streams and that those boys in the lower streams who admitted to a longer record were those boys whose 'informal status' was high in those streams. He concluded that the lower stream boys, frustrated and deprived by the school as they lacked the values, attitudes and abilities to succeed in ways that would be recognised by the school, would be likely to form mutually supportive groups

which would act out their resentment through delinquency both in and out of school.

This sort of description of the culture clash between working class schoolchildren and the middle class ideology of the school permeates much of the literature quite independently of the theoretical standpoint of the authors. All remark on the clustering of delinquent children, the associations with low academic achievement, the seeking out of delinquent friends. A. C. Cicourel and J. I. Kitsuse have examined the language used by teachers to define their perception of adolescent problems, and have shown how, often on the basis of superficial criteria, children were labelled in crude and restrictive ways and their subsequent behaviour interpreted in those terms. Nash, in his book '**Classrooms Observed**' claimed that despite the abolition of streaming a ranking system within the classroom inevitably persisted which was largely orientated to the teachers perceptions of the pupils, perceptions which might have been influenced by subjective impressions, erroneous data, and the misinterpretation of behaviour. Nash said that children were well



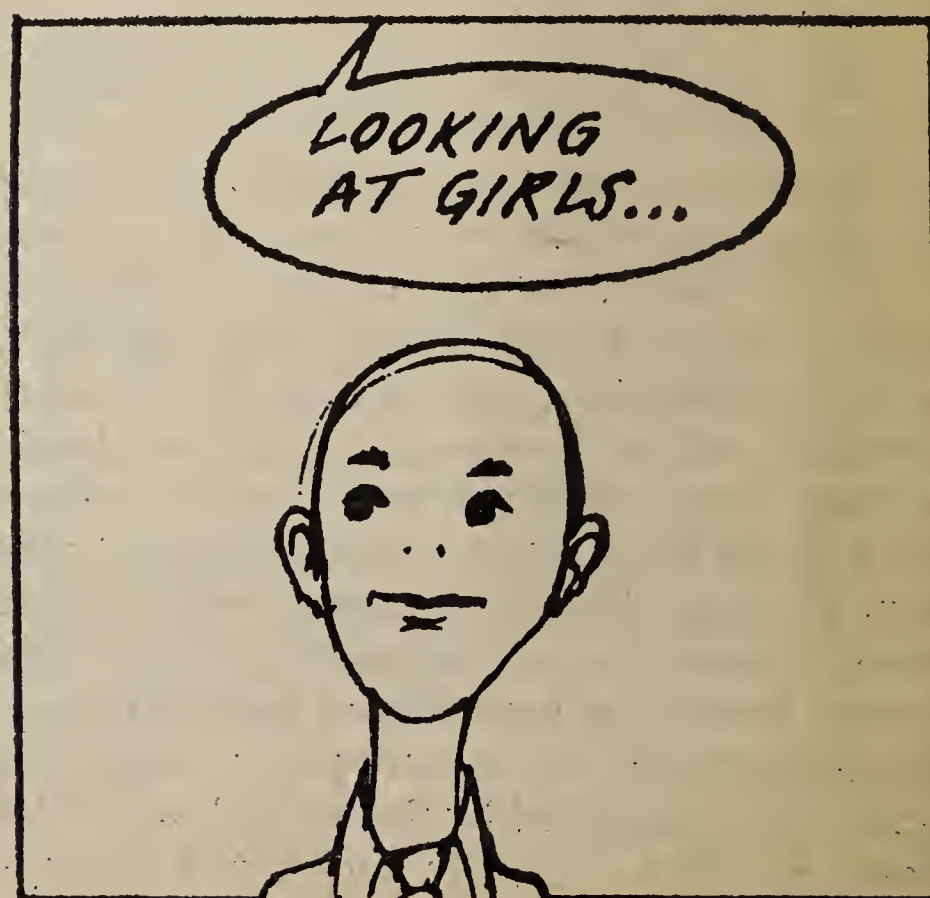
aware of these rank orders and behaved as their allotted roles dictated which confirmed the teacher in his assessment. Moreover, those children who fell into polar extremes tended to band together to form cliques which reinforced their elitist or delinquent (to employ Hargreaves' term) status. Travis Hirschi argues that low academic competence and school performance leads to a dislike of school, which in turn results in a rejection of the control of school, which in turn leads to a situation where the adolescent regards himself as morally free to commit crimes.

And so on. Whatever theoretical framework has been employed, and the authors I have quoted vary widely in their theoretical standpoint on deviance, certain factors have been constantly reiterated: the clash of values between teachers and some of their pupils; the formation of cliques and other informal structures which give adolescents status that they are denied elsewhere, a process which appears to be important in the evolution of delinquent behaviour; the resentment of school by delinquent children; the difficulties inherent in the conflict between the school's needs as an institution, and the individual child's particular demands for attention and recognition.

What we have to recognise, in fact, is that the school is not a passive element in the situation, is not the backdrop against which the lives of these adolescent delinquents are acted out, but a fundamental factor in the process by which children learn to know who they are, to recognise themselves and, to use an old fashioned phrase, to know where their place is. The school, (in the sense that I am using it here,) is not the fabric or the teachers alone; it is the institution, inclusive of the children who form the largest part of it. G. H. Mead argued that people learn to recognise themselves through interaction with other people. The reaction of significant others (that is to say persons who are important to the individual, such as parents, teachers, or indeed other children) are particularly important for the development and change of the self in childhood. As the child grows older, he becomes aware of the attitudes of others to him, their expectations of his behaviour, and Mead argues, accepts their defi-

nition of him as the true one, and matches his behaviour to it. Naturally, these interactional processes are complex, and the individual will mesh a mass of differing attitudes and expectations that other people will have of him, which Mead called the 'generalised other'. However, if the generalised other contains a predominance of definitions of delinquency, then the individual may come to regard himself as a delinquent, and act as one. In a school, the effect of these processes, given the nature of the institution and the length of time that the adolescent spends there, must be particularly powerful.

In school, certain individuals in response to the interactive process described above, begin to understand themselves as delinquent, or recognise that teachers and other children perceive them as such — even though they may not have actually committed a delinquent act. They also notice that other children are described as 'tearaways' or 'wide boys', and the process of group formation begins. However it is not enough to propose that school is one of the areas in which delinquency typing of this kind occurs; it is also possible to argue that school is the principal arena in which young people become aware of the roles — whether positive or negative — that they are expected to fulfil. How could this be shown? Firstly, if it is true that the process of delinquency typing is one that largely occurs at school, during school terms, then it would be expected that the adolescents would act out



their delinquent roles primarily during the period when the typing is at its height — which would lead one to expect a higher juvenile crime rate during school terms. Secondly, if the process of the formation of delinquent groups within the school is directly related to the incidence of juvenile crime, one would expect to see this reflected in the patterns of crime in two ways: firstly one would anticipate that there would be a greater degree of joint crime, that is crime committed by groups of adolescents, during term time; secondly, if the relationships of those groups were analysed, it would not be surprising to find that the children knew each other through meeting at school, rather than through having met in their home area.

To put these hypotheses to the test permission was obtained to use an English divisional police force's records of juvenile crime for the period January to December 1974. The division covers an urban area. It is not an industrial town, but has developed through being an important centre for commerce and is sustained now through being a

civic centre and by its university. Despite this comfortable county town existence, however, there has been a persistent problem of juvenile delinquency in comparison to other places of comparable size. Being derived from police records the statistics that are being presented here are 'official' and represent only a selection of all the behaviour of juveniles which would be defined as delinquent were it to be reported, and the tables below are presented within that context. The study was confined to 203 boys, identified by the police, who attended the five comprehensive schools in the town. A crime was defined for the purposes of this study as an event committed solely or jointly by one person. Thus a crime which involved six boys — for example an assault became six separate crimes of assault for statistical purposes.

The first table shows the rate of crime for each month, and it is possible to identify what I call the school reactive pattern; by this is meant a pattern of distribution of crime in which the incidence of crime is significantly greater during term-time than it is during the holidays.

TABLE 1 Monthly distribution of crime committed by boys attending secondary schools in the town

	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sep.	Oct.	Nov.	Dec.
No of crimes	16	38	32	22	29	18	18	11	16	15	28	14
%	6.2	14.8	12.5	8.6	11.3	7.0	7.0	4.3	6.2	5.8	10.9	5.4

Mean=21.4 S.D.=8.03 1% C.I.=15.4 — 27.38

Although the figures given above constitute a complete population, for statistical purposes they have been treated as a sample which involves a more rigorous statistical assessment. The 1% confidence interval shows (in real figures, not percentages) the range within which 99% of the observations are expected to appear. However, five observations do fall outside this range — the figures for February, March, May and November, which are above the upper limit, and that for August, which is below the lower limit.

It is these peaks and troughs which delineate the school reactive pattern. The peaks in February/March, May and November coincide with the school terms, and the conspi-

cuous trough of August is synchronous with the long summer holiday. The rate of crime during term time is not merely higher, but significantly greater than that of the holidays: juvenile crime would appear to be a phenomenon closely associated with the school terms, and the table bears out the suggestions of police officers to that effect.

Turning now to look at the role that joint crime has to play in the record of juvenile crime for the year, the next table shows the sort of crime that is committed in terms of whether they were undertaken by groups of boys, or individuals acting alone. Five crimes have been chosen to illustrate this — burglary, theft, shoplifting, criminal damage and

traffic offences — for two reason: firstly they illustrate a wide variety of criminal activity, and secondly each appeared in large enough numbers to be treated statistically, which in

turn implies that each kind of crime referred to here can be regarded as a fairly common juvenile offence.

TABLE 2 Type of crime, by association

	% committing crime			N
	Alone	With 1 other	With 2 or more	
Burglary	10.8	13.5	75.7	37
Theft	17.6	37.8	44.6	74
Shoplifting	40.0	28.9	31.1	45
Criminal D.	33.3	27.8	38.9	18
Traffic	55.6	37.8	7.4	27

$$x^2=41.18 \quad Df.=8 \quad p \ 0.05$$

The table shows that over 75% of burglaries were committed by groups of three or more, whereas 40% of the shoplifting offences were undertaken by adolescents acting on their own; theft, like burglary is overwhelmingly a crime committed jointly, with over 80% of theft offences being perpetrated by a boy in the company of one or more friends. The tentative conclusion can be drawn that certain crimes tend to be characteristic of boys

acting in groups, while others are more typical of the loner. If this is so, there ought to be differences when the statistics are redistributed to show the monthly crime rate. In the next table burglary, which is overwhelmingly committed by boys in company is compared to shoplifting more of a solitary crime, the offences being distributed by month.

TABLE 3 Monthly crime distribution for Burglary and Shoplifting

	% of crimes committed in												N
	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sep.	Oct.	Nov.	Dec.	
Burglary	5.4	8.1	18.9	0	16.2	8.1	2.7	5.4	5.4	5.4	21.1	2.7	37
Shoplifting	15.6	24.4	4.4	13.3	4.4	4.4	6.7	8.9	4.4	0	6.7	6.7	45

$$x^2=24.72 \quad Df=11 \quad p \ 0.05$$

A significant difference appears in the above table which shows that while burglary has a typically school reactive pattern, with peaks in March, May and November, shoplifting, although it does have a peak in February, also peaks in April — a holiday month — and nearly 9% of shoplifting takes place in August, (over twice as much as takes place in March, May and September). It would appear that joint crime may reflect a process that is occurring in schools; crimes such as burglary and theft, which together constitute 43% of all the crimes committed, and which are largely crimes undertaken by groups of

boys, reflect the school reactive pattern quite clearly. The last table below confirms this pattern: it presents a comparison in the monthly distribution of crime between those who commit crime jointly and those who act alone:

TABLE 4 Association, by monthly crime distribution

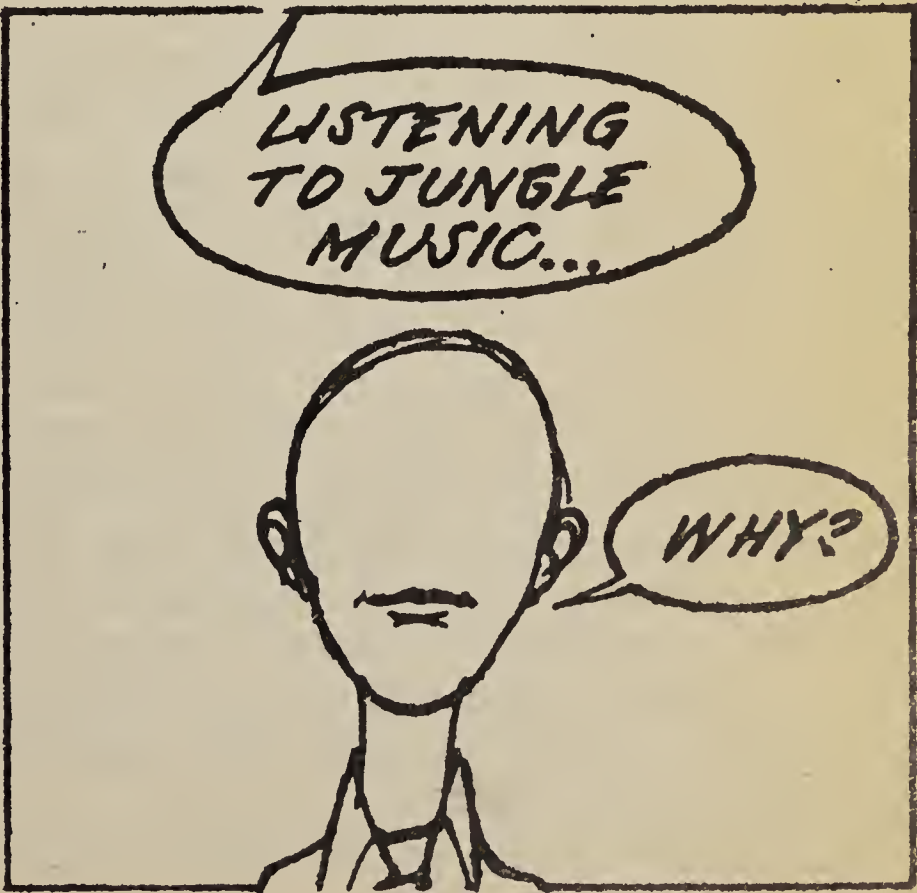
% of crimes committed in:												
	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sep.	Oct.	Nov.	Dec.
Alone	4.2	11.3	11.3	15.3	4.2	7.0	8.5	5.6	5.6	8.5	5.6	12.7
In company	7.1	16.3	13.0	6.0	14.1	7.1	6.5	3.8	6.5	4.9	13.0	1.6

$\chi^2=29.13$ Df=11 p 0.05

Examining first the figures for crimes committed by those acting alone, although there are relatively high levels of crime in February and March, there are many levels which do not conform at all to the school reactive pattern. There is a peak in April, while the level for May is low, as is that of November; while in contrast, December is high. It is a confusing pattern and one suspects that different factors are at work at various times of the year. However the joint crime figures show the now familiar school reactive pattern with peaks in February, March, May and November, with corresponding troughs in April, August and December. This pattern would seem to confirm that the formation of delinquent groups within schools is directly related to the incidence of juvenile crime; and when the groups committing joint crimes were examined, most delinquent groups appeared to have met and had their relationships sustained at school, rather than at home.

In the opening paragraphs of this article I argued, adopting an interactionist perspective, that adolescents were acting out in the community the labels that they acquired in school. However it may be possible to account for the crime distribution figures that have been given in other ways that those implied by the hypotheses. It might be better to ask, not why crime increases during the term, but rather why it decreases during the holidays, particularly during the long summer holiday. Firstly, if it is accepted, as figures produced by police forces in London seem to suggest, that truancy and juvenile crime are linked, one might speculate that the incidence of crime decreases as more attractive — and legal — activities become available. Ice rinks and swimming baths, for example, closed to the truant during school hours, are freely

available during the holidays. In addition, during the summer holidays in particular, but also to some extent in the others, there are special factors at work. The local Youth Service mounts and co-ordinates a wide range of programmes including adventure holidays, and the special interest clubs — such as sailing or canoeing clubs — organise their own holiday activities. In addition boys may well be away with their parents on family holidays, or perhaps become engaged in holiday employment. Those who are left at home may have responsibilities that they would not normally have during the term time, such as the care for younger siblings while their parents are at work. There can therefore be little doubt that there are factors at work which do reduce the crime rate during the summer holiday, and perhaps to some extent in the other holidays as well, the question is, however, whether the monthly crime distribution can be ascribed solely to these factors alone. Perhaps the most important piece of information in assessing this is the relationship patterns



of the groups of boys who committed crimes together. Over 72% of the adolescent crimes were committed by a boy in the company of friends and it was joint crime, as will be remembered, that showed a strong school reactive distribution. There were nineteen of these groups, and in each one I compared the boy's home addresses and schools to see how far they shared either the same address or school. Often, owing to the school catchment areas, they shared both; in contrast, some boys shared neither address nor school. The weakness of this analysis is that there was no information on other likely meeting places, such as youth clubs or discos, and it is to some extent dependant on my definition of a shared home address (children living within half a mile of each other). Nevertheless, over 40% of the relationships were formed between boys who came from homes sufficiently far apart to make it likely that they met in school; and nearly 70% of the relationships in those nineteen groups were likely to be sustained through meeting regularly at school. These figures underline the significance of school as a factor in the formation of delinquent groups, and make it difficult to dismiss the conclusion that there is a direct link between the fluctuations of the crime rate and the school terms.

While this may be accepted, it does not of itself provide any direct evidence for the social labelling process that I suggested earlier was taking place in the schools. The social labelling theory is in some ways a controversial theory for it implies that social processes in school, in which teachers take part, and therefore must take some responsibility for, are at the root of this phenomenon. Perhaps a less challenging theory could be presented: it could be argued that children, bored and angry with their confinement in school during the term act out their frustrations onto the community at large. This analysis questions the principle of compulsory schooling per se, rather than the social processes occurring within the institution. Dollard and Miller investigated the relationship between frustration and aggression and pointed out that this aggression is rarely vented on the school itself:

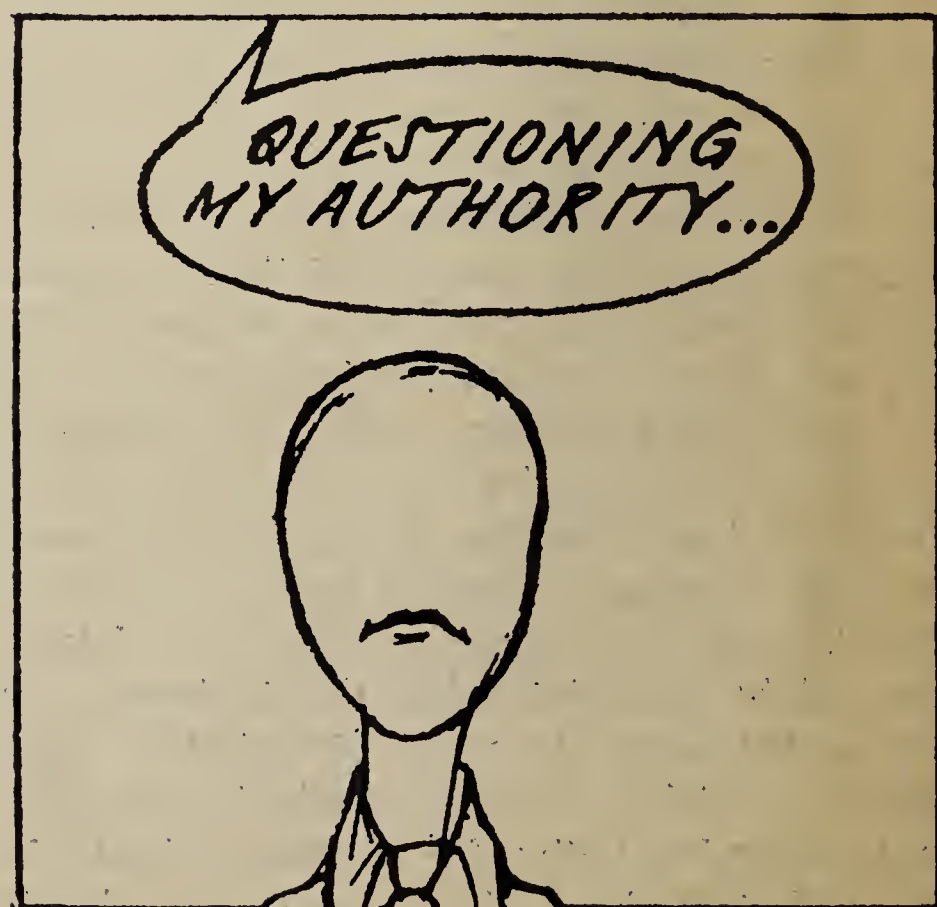
'Their revolts against the constituted author-

ities, identification with the weak and the suppressed and destructive behaviour directed against the conservative elements in a society, can all be interpreted as displaced aggression. These are rarely against the frustrating agent (the parents, school authorities, or the man who will not give them a job) but are directed toward some other form of authority.'

David Hargreaves confirms this:

'At the same time the developing delinquent has to come to terms with his life at the school. He cannot sustain a continuous rebellion against the system for to do so would be to provoke the teachers into calling into force the most severe penalties at their disposal . . . the situation is not so much one of pitched battle but of intermittent skirmishes . . .'

The aggression is consequently displaced outside the school institution; but why does the displaced behaviour take the form of delinquent behaviour? Here the theory of frustration and aggression fails to give a full answer; it shows how aggressive behaviour in the community can be linked to school terms, but not why the frustration experienced in school should be expressed in delinquent behaviour and not in other ways. There is the problem too, of the gap between motivation and action; the theory of frustration and aggression explains why some adolescents displace their frustrations in delinquent behaviour, but cannot account for others who

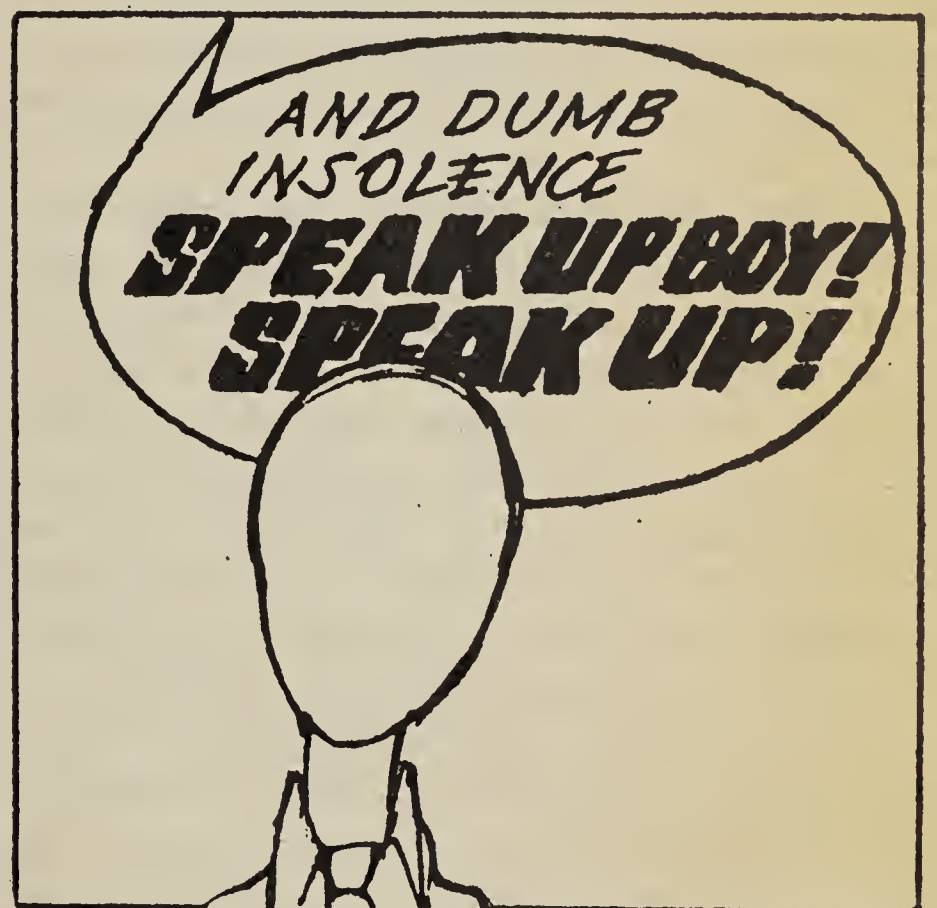


resist the temptation to commit crime.

It would be idle to pretend that this is not a multi-factorial problem, and this article quite openly leaves a number of traditional variables unexamined, such as data relating, for example, to home background, which was not available and so could not be evaluated. But social labelling theory does offer an explanation of the increased incidence of crime in term time which does account for the problems that frustration and aggression theory left unresolved. If a boy's self image is to a greater or lesser extent delineated by significant others, and those others type him as delinquent to the extent that he feels himself to be delinquent, then one would expect him to choose behaviour which is appropriate to that role. By the same token, a boy who is frustrated at school may not be tempted to indulge in delinquent behaviour, because it is not consistent with his self image, and he will displace it in other ways; but if, on the other hand, he has learnt to see himself as delinquent, through the process already described, these inhibitions will not arise, and providing that he is reasonably confident that he will not be caught, he is free to express his delinquent role from time to time in the community at large. Finally if the interactive process of delinquency typing is one that occurs in schools then one would expect to find the adolescents acting out these roles during their period of contact with the schools — during the school terms.

It may be argued that this theory is deterministic, and so it is, but only within the limits of what Matza would call 'soft determinism'. We are all limited in practice in our choices of action by how we view ourselves; certain choices are out of the question because they would be contradictory to our self image; in other words, in the view of the control theorists we are not free to make certain choices. However our self image is not an immutable thing; it changes as we meet others, who enable us to see ourselves in different lights. Thus while at school the adolescent may learn to view himself as delinquent and behave in that way; but as he grows up, and is regarded as adult by significant others, his delinquent behaviour is likely to diminish. While at school, where the very

nature of the institution makes it likely that the processes of typing will be unusually powerful, an adolescent may find himself typed — by both teachers and other children — (if Cicourel and Kitsuse's findings are correct) into one of two or three polarised, and inevitably simplistic categories. This may or may not be an inevitable consequence of being a member of what is after all only a human institution, but it is for these reasons that while the causes for a boy becoming potentially delinquent may be many and manifold, the processes that transform, for many boys, that potentiality into direct action, are located in the school.



Cartoons by David Lamb: from 'Talking About School', Wayland Books.

Nick Harris has worked for some years as an Education Welfare Officer and Social Worker in North London.

Comment by Antony Weaver

It was officially recognised in para. 132 of the Underwood Report, 1955, on Maladjusted Children that the school itself may be a precipitating cause of maladjustment.

Yet Nick Harris' figures may be open to the interpretation that schools in fact provide deep emotional security for some isolated and affectionless children. Firstly, a shift from solitary to group delinquences may mark the beginning of an improved capacity to make relationships (see Hilda Lewis on 'socialised aggression' in *Deprived Children*, 1954). Secondly, some children need to feel themselves to be in a supporting milieu, which includes their teachers and peers, before they dare to regress sufficiently to express their disturbance by crying for help in a delinquent manner.

Beyond Scale: The work of the other Schumacher

Nick Peacey, UK

People know, or think they know, about the ideas of Dr E. F. Schumacher. He wrote 'Small is Beautiful'. He was one of the first to predict the energy crisis. He was founder of the Intermediate Technology Group. He was a noted economist and philosopher. Yet he is seen as a man who believed that everything small-scale is good and that all large-scale technology is bad. As sometimes happens, the success of a book has obscured the subtlety of its thought.

His son, Christian Schumacher, who works as Projects Co-ordinator for the British Steel Corporation, worries about the mis-representation of his father's work. He himself is a pioneer of thought about industrial institutions, some of which is explained in a brilliant pamphlet given as the 1977 Ernest Bader Common Ownership Lecture (available from the Scott Bader Commonwealth Ltd, Wollaston, Wellingborough, Northants, NN9 7RL). I recently spent several hours with Christian Schumacher discussing his ideas, in particular in relation to educational institutions. By the end of the discussion I was so convinced of the value of his methods of analysis for schools and educational institutions that I am prepared to challenge heads, teachers and educationalists to let us bring the ideas described below to an analysis of their schools and institutions, in the confident belief that they will find them helpful for mending damaged organisations and the servicing of undamaged ones. Secondary schools, in particular, are often accused of being too much like factories; these are techniques worked out for factories which can benefit schools.

According to Christian Schumacher, the effective running of any organisation depends on getting things right on three levels: the personal, the procedural and the structural. The first is the personal. This covers the circumstances and history which affect us and us alone. It is concerned with our personal

attitudes and motivations; likes and dislikes. These may relate to our family; they may relate to our environment at home; or else they may even, I suppose, include the clothes we are wearing; the mood in which we got up that morning. The second dimension is the procedural. Schumacher defines this as including all those areas which are rule-governed, but which are at the same time flexible and adaptable to individuals. Selection, discipline and retirement fall under this heading: in essence the procedure is a sequence of steps allowing individual treatment. The courts all proceed in much the same way. Their objectives are theoretically the same. But the way individuals are treated varies according to circumstances. In procedure, big may well be beautiful. It is vital in legal matters, for example, that the treatment of offenders is seen as being fair — that there is comparability right across the country. Schumacher considers that procedural affairs in industry are far too often neglected as the objects of study; it is rather more convenient to study the more solid dimension, structure. One of the main structural issues affecting industry today is scale. Britain has a larger proportion of large plants in its manufacturing sector than any other major industrialised country. On the other hand, workers in large plants are generally, according to the statistics, more dissatisfied than workers in smaller plants. Strikes, absenteeism, and bureaucracy flourish in large plants. Managers and supervisors generally find effective decisions far more difficult in large plants; they get trapped into paying for unnecessary internal transport and work in progress; productivity is often low; workers have nothing to do and projects take far longer than they should to complete.

But, Christian Schumacher says, it is all too easy to be simplistic. 'For his different purposes man needs many different structures,

both small ones and large ones, but some exclusive and some comprehensive. Yet people find it most difficult to hold two seemingly opposite necessities of truth in their minds as the same truth. They tend to clamour for a final solution, as if in actual life there could ever be a final solution other than death.' (Small is Beautiful)

So what is the truth about scale? First, Christian Schumacher points out that there exist, of course, genuine economies and benefits of scale. An oven is an example. It is a fact that if you double the size of an oven you only increase the cost of building it by 80%. Also you use less fuel per unit of output than you would have done with your original half-size oven. Double the size again and you get more savings in fuel and capital costs. And so on. The benefits are environmental as well as economic. Schumacher also points out that the problems of pollution control are much simplified if you have one big oven rather than a collection of little ones to deal with. So size is not necessarily a uniform criterion for a bad structure.

At the heart of the technique for distinguishing between a good and bad structure lies the notion of the **mismatch**. Certain processes and tasks, he argues, must be performed as a unity, by a single team of workers. Those tasks are identifiable by study of the structure of an institution or factory. He calls these 'whole tasks'. One workgroup, he says, should perform one 'whole task'.

Christian Schumacher claims that the best size for one of these work-groups is between 4 and 20 people. 'Studies of the effect of workgroup size on indicators of performance and satisfaction such as individual and group productivity, speed of decision-making, participation, mutual help, friendship, problem solving, flexibility of working and ability to achieve consensus show clearly that once group size exceeds about 20 people (and for most of the above indicators, above 12 people) performance and satisfaction tail off significantly whether the group is an industrial group, a class of school children or a platoon of soldiers, the evidence points to the same conclusion: only small groups can be managed effectively at first-line supervision level.'

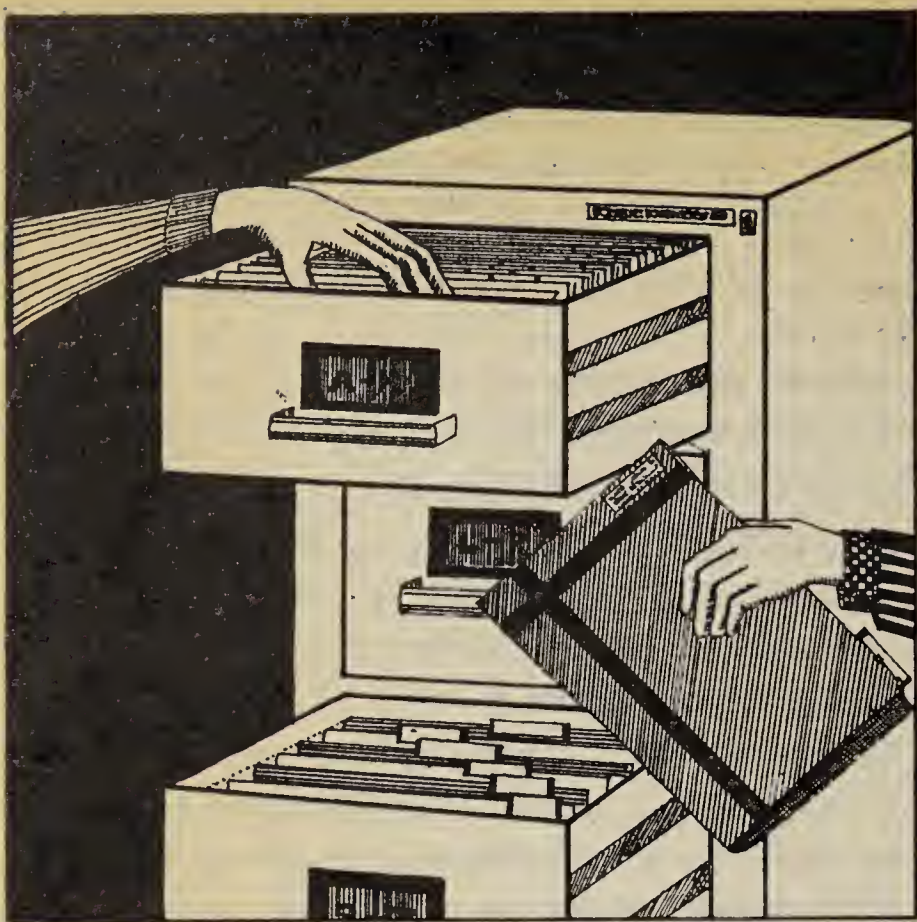
As far as the 'whole task' is concerned,

this can easily be identified by studying the causal dependencies in the technical process. Christian Schumacher has developed a simple way of doing this, so that it is possible to identify on which parts of the process workgroups should be superimposed to give the best 'fit'.

There are many cases in industry and in educational institutions in which workgroups do not perform 'whole tasks' — to their great disadvantage. Sometimes coherent tasks are split up to be performed by different groups of workers: as in a horrendous example Christian Schumacher described in one factory where one group with one supervisor was responsible for feeding half-finished glass at one end of a machine and another group with another supervisor was responsible for taking the finished product out at the other end. This must have sounded like sense to some manager once — after all the work at each end required different skills from the operators. Yet, stuck in their group structures at each end of the machine, they were each powerless to control the machine. They had lost their autonomy. They couldn't change anything without prior agreement with each other. Also, since they were in separate parts of the organisation, communications between the groups were inevitably poor and ineffectiveness crept in. The supervisors, too, turned into bullies or pen-pushers since they had no real power over a discrete part of the technical process.

Schumacher calls this situation a 'mismatch'. It happens when several socially cohesive workgroups have to deal with one technically cohesive production system. Mismatches are equally possible in all sorts of other situations. Imagine, for example, a filing system in which one lot of filing clerks was responsible for filing information and another group responsible for taking it out. The problems would be endless: there would be problems of communication, of information flow; and there would be problems of planning.

Large plants tend to lead to mismatches. Because of the scale of technology, their managers, operating on the 'division of labour' principle, have traditionally split into parts what should be a single cohesive production system — and given each part to a



different workgroup to operate. A vast production machine **looks** much less of a unity than a small one, yet it demands the same social cohesion in the group managing it as does a small one. The problem is that the very size of the thing means that many groups are needed to run it, but because it is so large these groups can never pull together.

Christian Schumacher and schooling

I have not done justice in this brief article to the full spread of Christian Schumacher's ideas on structures in industry. I have attempted to elaborate two areas of his thinking in particular: the 'mismatch' theory and his work about scale. Scale is bothersome in many ways to industry. It can push managers towards the mismatch. Where you have a big mismatch involving thousands of people you have big trouble.

Scale, I believe, has been equally troublesome to many of our large schools, in particular those where the management have not understood ideas of "smallness within bigness", the creation of near autonomy: groups of teachers working within a large school.

This has led to mismatches. Consider the situation of the class-teacher. He is, as it were, the supervisor of a group on the shop-floor of the school. He is seen as the first level of 'caring person' within many large schools, responsible for the day to day lives and learning of the pupils. A coherent task, you might think. But all too often the work-

group has no autonomy at all. The teacher is as tied as the class to bonds of time or space which (s)he hasn't chosen; but which are dictated by the mighty timetable. Any movement out of this straitjacket is impeded by all the agencies within the school also tied so tightly to the timetable. The effort to change is exhausting and dispiriting. The answer to those who suggest overall change in school organisation comes back: we are dealing with over a thousand people with restricted plans and restricted time. We **must** run to a supertight schedule. Our old enemy scale is again the provoker of the mismatch.

It is possible to go further, I think and suggest that the demands of scale in the large school have actually smothered enquiry into the structure of schooling. If you look at the sort of books that are available in the education bookshops, even those aimed at budding headteachers, you find precious few on the actual structures of the school. The areas most widely dealt with are the personal (know your pupil's weaknesses and their backgrounds) and the procedural (how to start with a class, how to deal with misbehaviour, even how to mark books).

The result of this blind spot in educational writing has been a neglect of school structures and their effects (this contrasts with the industrial situation described above). Only in recent years have we had the authors of the 'Sociology of Knowledge' school hammering away at the 'hidden curriculum' and even they have tended to spend much time on matters procedural and personal. They have, for example, taken a good hard look at the personal dimension relating to teachers rather than pupils, with some enlightening results.

The time is now ripe for some thorough analysis of the school structures at present operating. The last thing this analysis should aim at is yet more destructive criticism. What is needed is careful study with the very clear aim of helping to find models of education structures for the 1980's and beyond. And as you can almost certainly assume that those models will have to be developments from the structures we now see about us there will need to be models for the progress from A to B as well as pretty designs for B.

Christian Schumacher has offered us a kit



of tools with which to look at our schools. Would any educational institution like to try their effectiveness? If you would like your place of work studied — free of charge — please write in the first instance to Nick Peacey, at the address on the front of this magazine. The prospect of having one's school's structure analysed must sound daunting, to say the least: obviously the enquiry would be confidential.

Reference

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ACCOUNTABILITY

Betty Adams, a longstanding member of the guiding committee of the WEF (29 Woodside House, London, SW19 7QN) is engaged on a project on **Accountability in Education**. The proposal is to make the compulsory education of boys and girls accountable in terms of a nationally accredited system of individual Statements of the outcome at the age of sixteen. There follows an extract from her article in 'Higher Education Review' Summer 1978:

The need to increase the satisfactions associated with compulsory schooling and to reduce justified criticisms of it suggest a number of developments all of which could be put in train without either an increase of financial expenditure or any change in the law. The

immediate development would be a concerted attempt to establish the conditions under which pupils of compulsory school age and their teachers work towards a statement (or number of statements) describing their attainments, characteristics and purposes; to be completed when they have reached the age of sixteen. An exploratory period of trial and error would need to be monitored by a co-ordinating body. This would develop draft sample statements and notes of guidance for teachers, for circulation to schools for use and criticism. At an appointed date, after a further period of study, revised approved statement forms would be introduced in all schools. At the same time a date would be set by the Secretary of State, for ending O level and CSE examinations among pupils of compulsory school age. The coordinating body would direct the work of many local teams, each of which should have responsibility for working with one or more schools. A team might consist of a local inspector, a member of the governing body and a person from a college, university or examining board. Their brief would require them to judge any school by its outcomes: that is by what is had meant to its pupils and by what it had given them.

The setting up of such teams would serve another useful purpose: it would educate important sections of professional and public opinion concerning the realities of the classroom and the priorities of the pupil. Such education, long overdue, is the more urgent in the light of the recommendations of the Taylor Report: **A New Partnership for our Schools**. The proposed new partnership offers teachers a second chance of making themselves accountable to a lay body and of gaining its support in return. Up to now, instead of such a working partnership there has often been a mutual lack of respect, the governors holding the professionals in low esteem while heads and administrators conspired in effect to by-pass the governors and ignore their potential. A better form of training for a lay governor could scarcely be programmed than for him to become a member of a small working team set up to assess and accredit school statements about 16 year old boys and girls. In such a task oriented, school based in-service experience, a governor would learn what to look for in a school and how to judge it in terms of its effects on pupils. Working with the local adviser and the professional assessor, the lay governor could become the school's most powerful friend and best advocate. Through him appreciation of the school's policies and achievements would spread to other lay persons and to education committees.

Similarly, the establishment of these teams would generate links between school and post school education. At present, these are few, sometimes non-existent. Even at national level the formal representation of the universities and the further education system on the Schools Council and Examining Boards for GCE serves mainly to preserve the domination of the curriculum by the need to select students for higher education.

The College of the Bahamas — A New Venture

Norman Fox, Lindsay Townsend: Bahamas

In January of 1977, the official opening of the College of the Bahamas was marked by a series of impressive ceremonies and celebrations. The College came into existence in December, 1974, with an Act of Parliament, the outcome of the Leys Report (1968) from the University of the West Indies⁽¹⁾. This report recommended the establishment of a single, multi-functional institution of higher education in the Bahamas, which was to be flexible, independent, and geared to meet the middle and higher-level man-power needs of the nation.

The College was created by the amalgamation of the C. R. Walker Technical College, the Bahamas Teachers' College and the San Salvador Teachers' College. These institutions operated separately until the end of the 1974-75 academic year, when the San Salvador College was closed, and the College became entirely based on the island of New Providence, seat of the capital of the Bahamas, Nassau. In September, 1975, an integrated organizational structure was introduced, and the Sixth Form 'A' level programme of the Government High School transferred to the College. In September, 1976, various site changes enabled the High School to move into new buildings, and the College acquired the vacated campus, which has the attractive feature of adjacent unused land that could accommodate a main central campus in the future.

The present facilities, located on two campuses, comprise two libraries, with a combined stock of 25,000 volumes, an auditorium, 68 teaching rooms, about half of which are special-purpose rooms for science teaching, art and craft, typing, electronics, cosmetology, automobile repair, engineering and for tutorial offices. Additionally, there is a 25 metre open-air swimming pool, a games field and basketball and tennis courts. Seen as the apex of the educational system, and designed as a community college along American

lines, the College of the Bahamas is intended to be strong and sensitive enough to meet the special needs of education and training for economic, social and cultural development.

Two particular concerns of the present Government — the Progressive Liberal Party — who came to power in 1967, replacing the previous all-white colonial oligarchy, are the move for 'Bahamianization' of jobs at all levels, together with the desire for increased economic self determination. Both these goals have stimulated the demand for education, which for several years has had top priority in the national budget. At the opening of the College, Prime Minister Lynden O. Pindling, whose country is now in its fifth year of independence from the United Kingdom, also reiterated his government's determination to develop a mixed economy. The Bahamas has survived the world recession remarkably well and inflation has been kept relatively low. Off-shore banking and tourist industries have flourished, helped by the civil disturbances in Bermuda and the political and economic problems of Jamaica, both rivals in the tourist trade.

Historically, the Bahamian economy has always been very dependent on other nations, particularly the United States. At present, the economy is largely based on tourism, foreign banking and commercial investments encouraged by its tax-haven status. The islands lack many of the natural resources required for economic diversification and the nation has a relatively small population base of approximately 200,000, over half of which is concentrated on New Providences, while the rest is scattered over a far-flung archipelago. Half the population is under twenty years of age, the population growth rate is 4.1%⁽²⁾ and, at present, unemployment stands at some 25%, so that while the Bahamas already possesses many of the trappings of a developed nation, it also shares some of the

problems of less-developed countries. It was the size of the population, roughly equivalent to that of a medium-sized town in an industrial country, which determined the Leys report recommendation of the pooling of physical facilities and specialized teaching staff in a 'single strong institution' (3) on the grounds that it would be uneconomical to provide for further educational needs in a variety of separate locations. It is an argument which still holds true a decade later.



The College is established as a public corporation under the Act of 1974, which provides for a College Council and an Academic Board responsible for the government and control of the College. Finance for the College comes directly from the Government Consolidated Fund, from which funds are voted by Parliament through the Ministry of Education. Since inception the annual budget has been in the region of B\$3 million.

Structure of the college

As a community college, emphasis is placed on operating from a non-elitist and more flexible standpoint than traditional colleges. The policy is one of 'community outreach' and it is hoped that eventually 'a programme for everyone' can be offered. General college admission is open to students who have completed five years of secondary school, and at the time of writing two schemes are in opera-

tion to implement the 'outreach' policy: the Transitional Education and Continuing Education Programmes. 'Trans. Ed.' is an experimental part-time programme for adults over 21 who have incomplete secondary education. Its primary goal is the holistic preparation of students for College level programmes. Continuing Education is akin to British Evening Institutes or Adult Education. Tentative plans are being made to establish a College of the Bahamas annexe in Freeport, Grand Bahama, the second largest concentration of population in the islands. Further extension of 'community outreach' is hindered by the small size and scattered nature of other island settlements, although this might be overcome through educational broadcasting by the recently opened Government television station.

The teaching programme is based on semesters, with two semesters and two summer sessions in each academic year. The American credit system has been adopted, based on the 'semester hour'. Roughly one hour per week of lectures or two hours per week of workshop or laboratory work, for fourteen weeks, gives one semester hour of credit. A full-time student normally attempts fifteen hours of credit per semester. The College is organized into seven teaching Divisions: Applied Science, Business and Administrative Studies, Teacher Education, Humanities, Natural Science, Social Science and Technical and Vocational Studies, together with a Library Division and an Administrative Division.

The College offers Associate Degrees, awarded after a two-year full-time programme, designed to give a broad, general education with some specialization in Arts or Sciences, and to secure accreditation in degree programmes in colleges and universities overseas. Also offered are Diplomas for other two-year programmes, which are more directly job-related, such as Electronics and Communications, and College Certificates, for what are normally one-year practical training courses, such as Carpentry and Masonry. Teachers' Certificates for Primary and Secondary School Education may be pursued at the same time as Associate Degrees. Students can still be prepared to write a variety of ex-

ternal examinations, such as the General Certificate of Education and Royal Society of Arts examinations. The College already has strong links with the University of the West Indies, and students can work towards their Bachelor of Education and B.Sc. in Hotel Management degrees. Courses leading to the University of Miami's Bachelor's and Master's degrees in Education and in Business Administration may also be followed.

The Staff

Guyanese-born Dr M. Kazim Bacchus has been Principal of the College since September, 1976. Originally Commonwealth Fund Advisor on Higher Education to the Bahamas Ministry of Education, he now has the massive task of formulating policy and guiding the College so that it functions as a cohesive unit. His experience include research and lecturing in British Polytechnics and the London University Institute of Education, and professorial duties in the Faculty of Education at the University of Alberta, Edmonton, Canada.

The College staff is predominantly composed of British, Canadian, American and West Indian expatriates on contractual agreements; however, in keeping with current 'Bahamianization' policies, it is envisaged that the number of expatriates will decrease proportionately in years to come. Dr Bacchus has stated that the College should try to ensure that at least 60% of its faculty members should be Bahamian over the next ten years. At present 38% of the staff are Bahamian, but some highly placed officials within the Ministry of Education feel that total Bahamianization should be implemented as soon as possible. However, Prime Minister Pindling himself has recognized that the current level has been achieved at 'the expense of quality' (4).

Finance

In the next decade it is anticipated that student enrolment will double to 6,000 students, and that the yearly recurrent and capital development expenditure will rise to B\$24 million. To meet the needs of this increase in numbers, it is hoped that the present building will be converted into a main administra-

tive block, and new, purpose-built complexes erected to create one main campus. The College expects to play an important role in the training and continued education of certain professional groups in the Bahamas by incorporating the Hotel Training Centre, the Nurses' Training School, the Public Service Training Centre and the Police College. Middle and lower level skill courses will expand to meet the expected demand, and the development of cultural and creative arts projects will also be responsibility of the College.

While still receiving Bahamas Government support in the form of grants to meet development and recurrent budgets, the College seeks to achieve full autonomy in order to allow solicitation of funds and loans from philanthropic agencies, economic organizations, educational foundations and Third World assistance programmes. Following the regional character of the University of the West Indies in the Caribbean area, it is hoped that some university faculties, such as Hotel Management and Tourism and Oceanography will be located in the Bahamas in the foreseeable future.

The scale

Besides the difficulties inherent in the beginning of any new enterprise on this scale, the new College has been beset by a variety of problems arising from the historical and geographical nature of its location. For example, while the welding together of several institutions is sound in principle for a small nation, in practice it has entailed the destruction of effective small colleges, such as the Bahamas Teachers' College.

Furthermore, the administration has demonstrated itself to be a complex and highly structured system, based on ex-colonial public service regulations with strict financial controls and a lack of autonomy. Numerous difficulties result from this situation, such as an uncertain interpretation of academic freedom and many inadequacies of accommodation and facilities. Any expenditure over B\$250 has to have Treasury approval and the Minister of Education can in fact veto any decision of the College Council. Political intervention has already drawn protests from various national elements as well as adverse

criticism from the National Education Association in Washington D.C. and the Association of University Teachers of the United Kingdom. It has also been admitted that the advice of the Leys Report has not always been closely followed, with the result that no provision has been made for policy machinery at a level lower than the College Council. In effect there is no real authority at any level within the College.

It is therefore felt that if the College of the Bahamas is to satisfactorily fulfil its role within this emerging nation then important changes are necessary in many aspects of its operation.

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PUBLICATIONS SERVICE

The College's Publications Service was created in 1966 in response to an ever-growing demand for works emanating from the Curriculum Laboratory. Central to this enterprise was the curriculum journal IDEAS, the first issue of which appeared in February 1967.

In order to emphasise the notion of 'service' the policy of the College was to maintain in print the increasing number of publications it produced; and the Publications Service is still able to draw from its stock of books an almost complete range of the reports, magazines and journals it has published over the years. In addition, because of the demand for bound volumes of the various series of IDEAS, Library Editions have been published as attractive books; and the complete set of the five series of this curriculum journal presents in six volumes and some 1½ million words a most revealing account of educational development during the past decade.

These six Library Editions of IDEAS covering series Nos. 1, 2 3A, 3B, 4 and 5 (i.e. IDEAS Nos. 1 to 33), are on sale at the inclusive price of £30, if mailed to an address in the British Isles. (An extra charge of £4.00 is made for mailing to places outside UK.) The final Library Edition of IDEAS embracing Nos. 31-33 also includes a comprehensive set of indexes covering all of the articles published within IDEAS Nos. 1 to 33.

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China: An Ancient Culture, A Recent Perspective

H. Stanley Payne — Tasmanian College of Advanced Education, Launceston, Tasmania

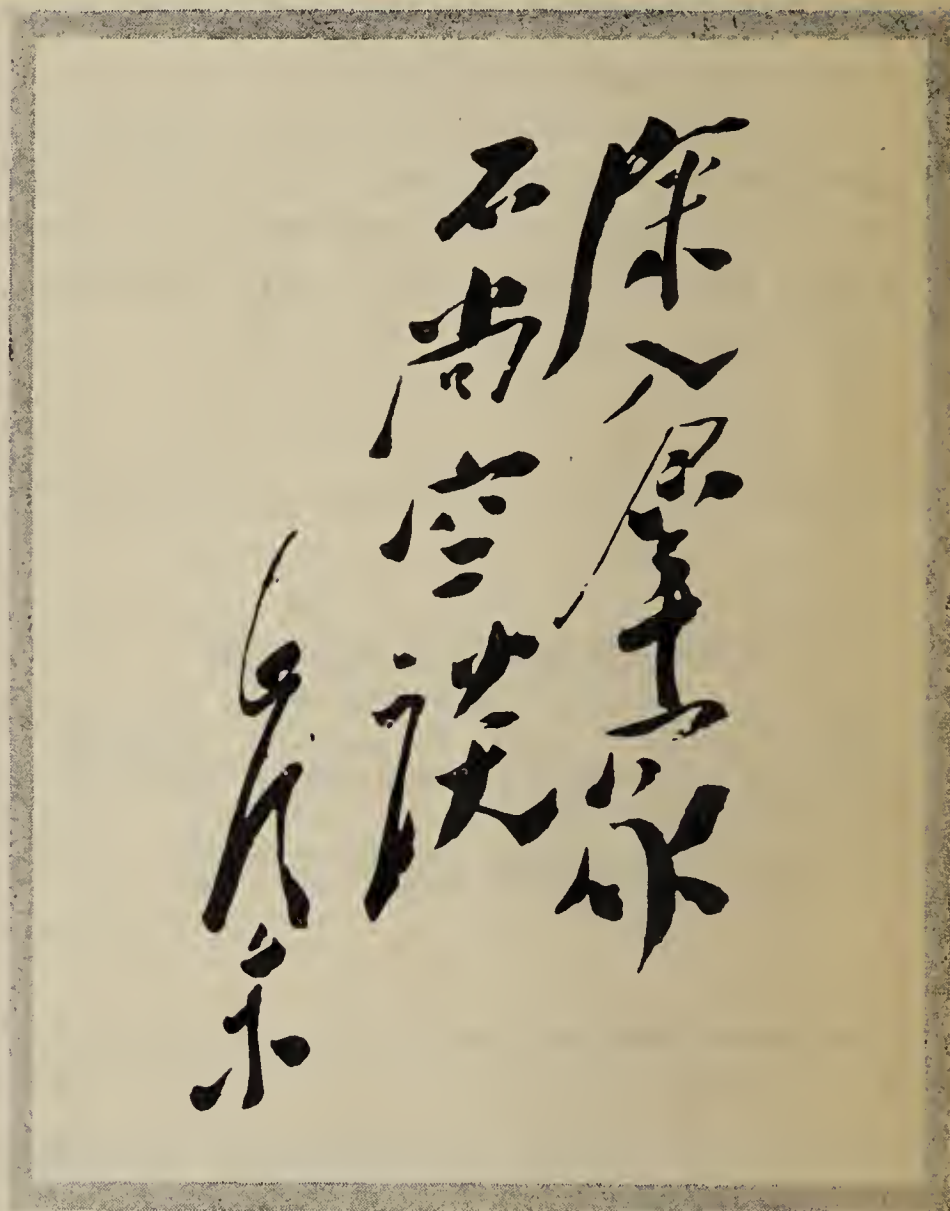
The articles on 'the other Schumacher' and on 'direct democracy' may give insights by which to judge the following personal account by our colleague Stan Payne of an ancient society and civilization which in this century has gone through many stages of change and development. China has the world's oldest continuous civilization and nearly a quarter of its total population, and these significant factors combined with the rapid and accelerating changes which she has experienced in our time make her a worthy object of study.

Although Stanley Payne does not here concern himself directly with education, his article, based on a recent visit he made to the People's Republic, will give readers not only a rare first hand account of present day China, but also the historical context of recent events. Beginning with an outline of the important characteristics of ancient China, he goes on to describe his visit made in January 1977. He describes his interpreters, the courtesy and hospitality of a typical visit, and his vivid impressions of China's present day arts and medicine, where old and new methods are carefully balanced. He concludes his article, which is an edited version of a lecture given to the Royal Society of Tasmania (Northern Branch) on 7th August 1977, with some searching thoughts on China's future, and a poem which encapsulates his impressions of this vast and diverse country and its people.

Readers may like to be referred to the article by Marion Edman on her visit to China, and ensuing notes, which appeared in the New Era, Jan./Feb. 1977, pp.8-10.

Introduction

The West has always had a hazy view of China. For most, China was a mythological land, distant Cathay, part of the mysterious East, exotic, strange, unknown, the land of the willow-pattern plate. In the eighteenth century, English potters, recognizing the commercial possibilities of the pattern, helped to promote this view. It was part of the current vogue for chinoiserie. The story behind the willow pattern is said to be an old Chinese one, but I have found two sources which refute this contention. This is an English version of the love story:



So she told me a legend centuries old,
Of a Mandarin rich in lands and gold,
Of Koong Shee fair, and Chang the good,
Who loved each other as lovers should.
How they hid in the gardener's hut for awhile,
Then fled away to a beautiful isle.
Though a cruel father pursued them there
And would have killed the hopeless pair,
But a kindly power, by pity stirred,
Changed each into a beautiful bird.
Here is the orange tree where they talked;
Here they are running away;
And over all at the top you see
The birds making love alway.
(Thiele, M. R. **None but the Nightingale**, Tuttle 1967, p.137.)

The story of the willow-pattern is set in a landscape as fanciful as Coleridge's 'Kubla Khan' or Shakespeare's Forest of Arden. It is

not of everyday life. What, then, was the real China?

Traditional China

I shall first sketch in general terms what traditional China was before it was destroyed. Second, I shall relate some impressions I gained of today's China during my recent visit. Third, I shall comment on China's future in relation to six traditional characteristics.

The **first** characteristic of traditional China is its long lasting nature, going back well over 4,000 years. It is the longest continuous civilization still in existence today.

A **second** characteristic is its cyclic or dynastic nature. It begins with the Hsia which is followed by the Shang, Chou, Chin, Han, Sui, Tang, Sung, Mongol, Ming, and the Ching or Manchu dynasty which ended with Sun Yat-sen and the 1911 revolution. Native Chinese dynasties were interspersed with rule by foreigners, such as the Mongols and Manchus, or by long periods of internecine strife and divided kingdoms. Except for last century's intrusion by the West, China's invaders had always come from north; but, even when conquered, China's civilization always remained substantially intact.

The **third** characteristic of traditional China is that its borders were never static.

The Chou dynasty, for example, was centred on the great valleys of Yellow and Yangtze rivers. The Chin pushed beyond the Pearl river in the south and into what is now North Vietnam, and westwards to Mongolia. The Tang dynasty map shows the enormous expansion of China surrounded by its tributary states.

The Sung period was one of contraction and division. The map of Mongol domination reveals China's complete absorption by Kublai Khan. The Ming period indicates Chinese rule restored over the four main riverine plains, and, the remarkable voyages of Cheng Ho who reached the East African coast fifty years before Vasco da Gama. What would have happened, I wonder, if the Ming had not

withdrawn its expensive programme of expeditions?

The last dynasty, the foreign Ching or Manchu, regained much of the territory previously held under the Tang; its control disintegrated when the Europeans penetrated large areas in the last century.

Today's map sees China restored largely to what it was before the European and Japanese inroads.

The notion, then, of China as a geographical entity seen historically, is one of expansion and contraction, moving frontiers, no one constancy except this cyclic motion.

Even so, China remained culturally stable and intact, and this is the **fourth** characteristic to which I wish to draw attention. There are a number of reasons for the preservation of China's cultural identity.

1. China's written language served to unite the Chinese educated rulers throughout the land, and though there were many spoken languages and dialects, classical written Chinese served as a lingua franca binding all.

2. The custom developed which required aspiring Chinese officials to sit for the imperial examinations which were based on written Chinese. These were not easy, for they required the learning of thousands of complex Chinese characters; to do this, students needed finance and free time, as well as intelligence. Examinations of increasing difficulty were held; and fewer students succeeded as they became more difficult. The result of this system was the growth of a class of officials, a scholar elite, classified into a hierarchy. It was not an hereditary system, but mostly, a meritocratic one.

3. The imperial examinations were based on the Confucian classics. These classics were heavily charged with Confucian codes of conduct: personal, social and political.

Thus, Confucian thought, gained by the acquisition of written Chinese and success in

the examinations, was diffused throughout the official class, who in turn, influenced the people they controlled. Confucian thought conditioned the scholar-officials and they helped to perpetuate the system and China's cultural identity. These educated officials ruled over eighty percent of the people who were peasants bound by the back-breaking toil of the hoe and most of whom lived in tightly-knit village communities.

4. The traditional Chinese family was a representation in miniature of the total Chinese state. This was another factor which helped to preserve the Chinese state for so long. The Confucian code of conduct and relationships also conditioned the organisation of the family and where the family stood within the socio-economic and political organization of the nation. Confucian injunctions made it the duty of the family to raise dutiful sons, and also, loyal subjects of the state. The father was supreme, controlled family property and income, arranged marriages and could sell children. At the same time, he was responsible for members of his family collectively. Age dominated youth, and male dominated female. In famine girl-children were more likely to suffer infanticide. Daughters-in-law often suffered the husband's mother's tyranny. Secondary wives and concubines were not uncommon. Wives had no property rights and re-marriage was difficult.

Such a hierarchy was based on the five carefully defined Confucian relationships between: ruler and subject, father and son, elder and younger brother, husband and wife, and friend and friend. Within the family, uncles, aunts, grandparents, in-laws all had their degree of status. People knew in this system where they stood with one another. The peasant village was made up of a number of family-units, settled more or less permanently on land-holdings from generation to generation, and each family-kinship group was supposedly self-sufficient socially and economically. Each survived from the sustenance gained from the land. The headship of a family or kin-ship group passed from father to eldest son. Men stayed within their family-kinship group; girls were obliged to leave

their family homes on marriage and join the husband's father's household. Both took their assigned places in the hierarchy of each respective household.

Thus, it may be said, that the family system, written large, exemplified the Chinese nation. At the top was the emperor whose authority was granted by heaven, the so-called 'mandate of heaven'. He was not only emperor in the sense of being a military or imperial ruler, but a father-figure or Pope, representing Confucian virtue. Senior members of the national family under him were various levels of scholar-administrators at the court, and those posted to provincial and local areas. In the villages were the peasants. Junior members of the national family were expected to obey their seniors. Yet, although the imperial government of the great Chinese nation-family was authoritarian, its control through this hierarchial network was loose and flexible. Villages had a fair amount of autonomy, but each was collectively responsible to that authority.

The **fifth** characteristic of traditional China is its many diverse features which, because of their nature, persist today.

It has a varied climate ranging from the tropical warmth about Canton in the south to the bitter cold of the north and the mountains of the west. Under such conditions, agricultural crops vary; two or more crops grown in the south, one mostly elsewhere.

The four major riverine plains are highly developed agriculturally; all suitable land for cropping is levelled, engineered for irrigation channels, the red soil of the south and the yellow-brown loess of the north have been sculptured for sustenance over the centuries into a huge terraced landscape by millions of peasant hands. Mark Twain said, 'a disorderly Chinaman is rare, a lazy one does not exist'. As one travels this terrain, one willingly acknowledges this truth. In these plains most of China's toiling peasants live. The exposed frontier regions with the Soviet Union are very sparsely populated and suitable mainly for forestry or grazing. Only 12% of China con-

sists of cultivatable land, the rest is mountain high plateau or desert.

The 1956 population figures for China, naturally reveal a preponderance of Han Chinese, but the list includes a diversity of nationalities. These diverse national groups presented the imperial past with problems, as they do today to the present administration.

The linguistic map also shows the diversity of languages spoken. On my recent visit, each centre visited provided its local interpreters; sometimes, our Peking-based interpreters admitted difficulty in understanding some of the peasant-workers they were interviewing for us.

What were living conditions like in traditional China? The scholar-officials belonged to a privileged class and therefore lived comfortable lives. The classical arts, including the willow-patternplate image, were products of this class and the expert craftsmen encouraged by it. The positions held by this class were by no means hereditary, but education was often the product of wealth. Certainly, poor scholars could and did enter this class. It was a respected goal to which many ambitious young men aspired. Chinese communist historians and others invariably complain of bad-nasty landlords who oppressed the peasants. There is a great deal of truth in this complaint. Of corrupt officialdom, money-grubbing merchants, foreign reactionaries, all conspiring against Pearl Buck's honest peasants. There is a great deal of truth in this complaint; for the vast majority of peasants, life was often hard, bitter and cruel. The peasant lived at a subsistence level and was plagued by poverty disease, natural disasters and famine. No matter how it may be explained away, this is an uncontravertible fact — yet, there is an explanation.

The political stability of a dynasty often produced conditions which provided agricultural prosperity. This tended to stimulate a population explosion; with more and more demands being made on the available arable land. Farm-holdings became smaller on being divided among more people, and less productive hillside land was cultivated. Heavy rains

might lead to soil erosion on the newly terraced hills, depleted of trees by the greater demands for land and fuel. Drought could also afflict the increased population, and irrigation systems, neglected by a declining dynastic rule, might well be overwhelmed by the regular massive floods of China's great rivers. Thus, all could lead to great catastrophes and human misery. This, then, and its cyclic nature, is a **sixth** characteristic of traditional Chinese history.

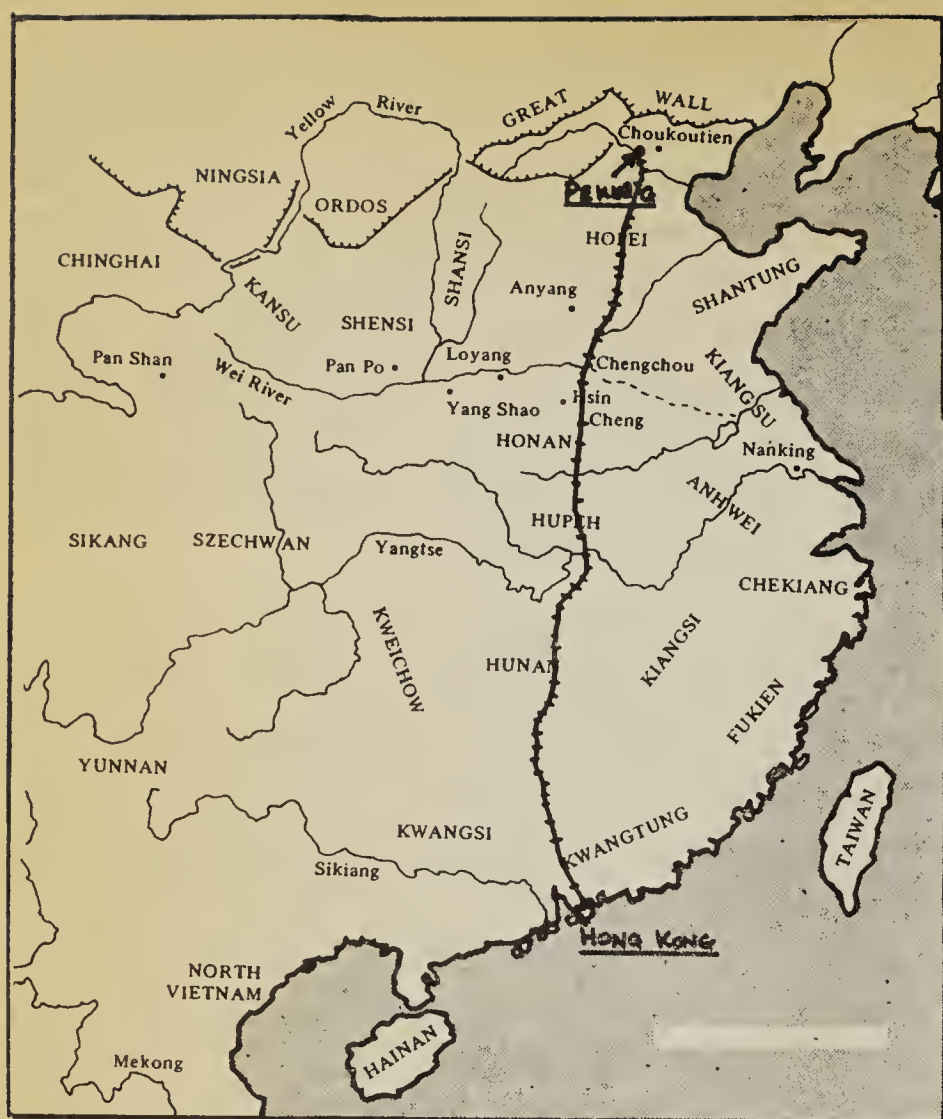
The lot of the peasant-worker in the last century was particularly brutal. The Manchu dynasty showed signs of decline before the Europeans ever began to make their in-roads. When the Western powers from 1840 onwards, and later Japan, made trading and territorial demands on China, social, economic and political strains were put upon her. The scholar-officials could not cope with the situation. This led to great disorder and rebellion. At the same time, China's population increased from about 300 million in 1800 to about 400 million by the end of the century, and this, despite the fact that 20 million had died in the Taiping rebellion alone. (Sources vary about these figures.)

In this present century so far, China has doubled that 400 million; again, despite devastating civil conflict and the war with Japan. This was the country which Mao Tse-tung led from 1948 until a year ago. One wonders if he were sane to take on the task of putting the ravaged country back on its feet. What an undertaking!

My visit to the New China

It was to find out what the new China was like, that I decided to go there last January; what follows are some random personal observations.

Our party of twenty-four teachers, which included a few students left the new Kowloon railway station for Lo Wu where the journey terminated on the frontier. We crossed the famous railway bridge on foot above a small stream and entered the border-post immigration building of Shumchun. Our baggage was collected by Chinese porters and carried across on trolleys.



Map of China showing H. Stanley Payne's Route:
by rail Hong Kong to Peking: return by air

From: 'Treasurers of China' by Michael Ridley (1973)

Whereas the Hong Kong customs house was small and cramped, the Chinese set-up was spacious, if somewhat austere. Here we caught our first glimpse of the Chinese officials dressed in thin, Khaki-green, cotton-padded overcoats and with either Mao caps or fur-hats, each bearing the famous red star immediately above their foreheads. The police were dressed in uniforms similar in colour to a westerner's jeans, perhaps rather brighter, but ironically, almost royal blue. We filled in our immigration forms, declared our watches and cameras which we had to take out of the country or account for them not being there, passed through the customs with no trouble — the officials being monosyllabic or making murmuring noises as they stamped our passports. The whole transaction was cool and polite, with perhaps a little uncertainty on our side. We moved on and converted our Hong Kong dollars and travellers' cheques to Chinese yuans and cents. A yuan was worth half an Australian dollar or ten from Hong Kong. The local Hong Kong guide was joined by three Chinese dressed very smartly in dark grey-blue or black Mao caps, very well-cut black overcoats and Mao tunics made of high

quality material. They joined us in conversation in very good English and we learned that they were to be our guides and interpreters all the way to Peking. Their names were Messrs Ku, Sun, Hsu and they were from the head office at Peking I asked myself, were they short of interpreters that we were accorded this honour? Were we so important that we warranted head-office people to accompany us? I learnt later that these men were surveying the whole matter of tours and that was why they were there.

Our interpreters

Mr Ku was a small bespectacled person, cultured, courteous, concerned and considerate. He was softly spoken and very kind, a man of considerable intellectual breadth. He was the chief administrator for the group and was not a member of the communist party. His English was not so clearly articulated as Mr Sun's yet his knowledge of words and the conceptual framework represented by them was considerable. Mr Sun was the dapper, life and soul, cheery-chappy of the trio. His command of English was excellent, resembling in quality a cultured English accent. He soon detected that I was not an Australian by birth and asked where I originated. When I told him, Wales, he said he had visited Cardiff and that it had a beautiful civic centre. I asked him if he had visited Bath where I had done post-graduate research; he replied, that he had visited the University there and thought the city had fine examples of Georgian architecture. He interested me. Further discussion revealed that he had visited Stratford-on-Avon, had been to Shakespeare's birthplace, and had seen a performance of AS YOU LIKE IT at the Memorial Theatre there. Clearly our interpreters were of the highest calibre and we were beginning to establish our identities and interests with them. Mr Hsu was a younger man who was learning the job, rather quiet and shy, but whose conversation grew as he gained more confidence, and this also revealed his sensitivity and genuine human qualities. Here were three distinct personalities: Mr Ku, always concerned to help us see what we wanted to see; Mr Sun, more of a confident extravert entering into the party spirit and one who never faltered with the

right word when translating conversations of an often highly abstruse or technical character, and who later told me he was a member of the communist party; Mr Hsu, young, modest and unassuming.

I have spent some time telling you of our interpreters because much of the tour's success rested on their personal efforts; it was through the lenses of their interpretation that we saw China. Much credit must also go to our local interpreters and guides: Miss Wu at Kwangchow (Canton) for her amiable smile, warm assured nature, and beautiful English; the shy lass at Wuhan who was somewhat nervous and uncertain; the lady at Shihchiachang for welcoming us as members of the **Roumanian** visiting party; Mrs Li at Peking for explaining how the duck of that name-place should be eaten and her companion who was not at a loss when I used the French term 'a propos' in my speech of thanks at the University there. But Mr Ku made another important point when we bade our interpreters farewell in Peking airport; he said, 'Please do forget the work of the hotel staffs, the bus drivers and porters for their efficient and honest endeavours.' Here was a timely Marxist reminder, yet an appropriate and true one. For my part, as well, I shall not forget the local officials who lent the party great-coats to keep out the cold which intensified as we went farther north to Peking; the effort given by the presidents of the revolutionary committees of communes, factories schools, the cadre training establishment, the neighbourhood committees, the production brigades, the air-raid shelters, the Universities of Wuhan and Peking, the Norman Bethune Memorial Hospital at Shihchiachang, the Mon Shan pumping station on the Yellow River near Chengchow, and all their staffs.

A typical visit

On every visit to one of these establishments we were formally introduced and received the inevitable lidded cups of tea, jasmine flavoured, kee mun or the gunpowder-green variety. The mounds of peanuts we cracked, and the magnificent apples provided at the Norman Bethune hospital which would do credit to the best in Tasmania, reminded me

of childhood Christmases; cigarettes were supplied in abundance.

After the tea, peanuts and cigarettes, came the formal meeting. Invariably, such meetings had a set-pattern. The vice-president or president of the revolutionary committee of whatever organization we were visiting would open, with the interpreter translating after various stages. Sometimes he held forth for a considerable time and I marvel at the interpreter's memory, admittedly aided with a notebook into which he wrote a dozen or so Chinese characters. The pattern of a meeting ran roughly as follows:

I wish to welcome our friends from Australia. First of all, I would like to give you a brief account of (or introduction to) our neighbourhood committee, factory, school, commune, or whatever.

Then would follow something like this:

Our factory was begun in 1954 and it commenced production in 1955. In keeping with the revolutionary aims laid down by Marxist-Leninist philosophy, and in pursuit of the policies and thought of our late leader Chairman Mao and our present Chairman Hua Kuo-feng, the factory has proceeded to carry out its work along the following lines.

A spate of statistics would begin. So many workers were at present employed, of whom so many per cent were women. The wage structure of about 40 to 140 yuans monthly, the source of raw material, how it was distributed, the rate of production of a particular machine, the housing available to the workers, the factory's schools, stores, laundry, social and medical services, the air-raid shelters they might have constructed voluntarily beneath the factory for Chairman Mao teaches the workers to fight back at the revisionist Soviets, would be proudly trotted out. Without exception, the pattern would conclude with a considered statement about the Crimes of 'the gang of four' and how, because of the gang's revisionist policies, production had suffered. It was not always clear how this group

could have had such a striking influence upon the number of spindles of cotton produced or the degree of application of school-children to their study, but by all accounts, it evidently did. The conclusion of the brief introduction, sometimes quite lengthy, was then rounded off with a note of continued optimism, 'that since the gang of four had been exposed and overthrown', the factory output had increased under the guidance of Chairman Hua Kuo-feng and the party, basing their policies on the true Marxist-Leninist doctrine and the thought of Chairman Mao.

I must say that I marvelled at the like structures of these speeches. Why, I asked myself, should an undeviating pattern persist all the way from Canton to Peking, particularly with regard to the content, and regardless of whether the organization was a factory, a kindergarten or a commune? The only similar manifestation in Western countries that came to mind were the practised speeches of Dale Carnegie or the salesman for the expensive encyclopedias. But when all is said and done, it was a formal meeting and the Chinese have had their particular definitive procedures and protocol for various transactions for centuries. I also reminded myself of the conventions we have here which might appear strange to the Chinese.

The arts of modern China

What was memorable about my visit that impressed itself upon me? I have already indicated how getting to know our interpreters as guides, philosophers and friends was something that will remain with me.

My life-long interest in the arts attracted me to a number of public performances in China. Without exception, their production standards were extremely high, whether professional films such as *THE EAST IS RED*, which needs cutting for Western audiences, or *THE PIONEERS*, professional stage performances such as the Canton Memorial Concert to Chou En-lai, performances by senior middle school pupils, or those by tiny tots in kindergartens.

Chinese films tend to be melodramatic, the plots are mechanical and the characterization

simplistic. 'Goodies' vie with the Archangel Gabriel in virtue and the 'baddies' are absolutely villainous; their screen-plays have echoes of *PURE AS THE DRIVEN SNOW* or *TEN NIGHTS IN THE BAR-ROOM*, American nineteenth century dramas that are probably best forgotten. To Westerners, the messages of these films was blatant and obvious, yet having seen audience reactions in China, I can well understand the tremendous feelings which move them, just as I understand the sort of parallel feelings that are aroused when Elgar's *POMP AND CIRCUMSTANCE MARCH* is sung at a Prom concert in London's Albert Hall. I am also reminded of the tremendously patriotic films which we were willing to accept during the last war, and which, when revived on TV make us wonder at their former appeal. *THE EAST IS RED* is an 'opera-ballet-drama' conceived on a grand scale. The songs and music are obviously stirring; the choruses rendered with great feeling and strength. The staging of the spectacular scenes of hundred of performers, acting, miming, vigourously dancing the ballet with elements of the acrobatic in it, reminds me of a performance of *SWAN LAKE* in Moscow, the open-air production of Verdi's *AIDA* or a Cecil B. de Mille classic. The photography of Chinese films is clear and bright and the editing excellent. I have mentioned these two Chinese films because we were privileged to see them in China immediately after the ban, imposed on them by The Gang of Four, had been lifted.

Chinese makeup on film, stage or in the class-room has always worried me. The excessive application of carmine to the cheeks makes them look like rosy apples. This, combined with the actors' stylistic stances and postures, suggests tailors' dummies. At the Canton Memorial Concert, the choir, announcers and soloists looked like shop window effigies. I could not bring myself to enjoy the high-pitched nasal voice of the Chinese soprano, though the rich baritone voices of the men were appealing. The choir was vibrant and impressive, the orchestra disciplined and of excellent tone. Discipline manifested itself in the mimed-balletic excerpts dealing with 'The Long March' and the

guerilla-warfare episode among the rushes. Clenched fists, pointed fingers, heroic gestures with rifles, flags, or the body engaged in tableaux of heroic defiance, determination, or victory against the Kuomintang, reminded me of Delacroix' painting in the Louvre of 'Liberty Leading the People' or Jean Louis Gericault's dramatic painting, 'Raft of the Medusa' in the same gallery. Such styles are typical of China's revolutionary art and are stamped in paintings, posters, and ceramics everywhere. They are also seen in performances by middle, primary and kindergarten children on whose cheeks the carmine grease paint is also liberally applied, giving the tiny children doll-like appearances as in delibes' ballet 'Coppelia'. Always, the themes, ideas, situations in these performances are limited to some kind of political factor of importance to the Chinese, whether it has to do with Chairman Mao or what the factory does with its spindles of cotton. One wonders whether eventually revolutionary theatre, film or educational dance-dramas will explore further fields not necessarily associated with the revolutionary struggle, or a greater productivity in the factory or commune. I asked some of the interpreters whether they had read Pasternak or Solzhenitsyn but they had not heard of them. Will a Chinese Pasternak or Solzhenitsyn emerge in the next decade? I thought to myself.

A school concert and three acupuncture operations

The performance which impressed me most was a concert by school children in the hotel theatre at Shihchianchang. A most sensitive and artistic lad played an ancient Chinese lute. His manner indicated his complete absorption with his music; without a sheet of music before him, he and his instrument were one. In fact, the children's orchestra played right through the concert without a note before it. Many boys took part; clearly, the arts are not a 'sissyish' activity for Chinese children. Boy ballet-dancers executed their movements with an accomplished vigour tempered by grace. Boy violinists were assured in the fingering and bowing; there was nothing tentative about them. A diminutive tympanist beat his instruments like a Chinese



Gene Krupa. The majority of dancers were girls and each one could rival the young girl gymnasts at the Montreal Olympics. Discipline was the basis of the children's wonderful performances. Indeed discipline, dedication and application to their arts was the hallmark of the Chinese youngsters and the mature performers. In the West, art may be freer, but I am of the opinion that only our top-liners subject themselves to a comparable discipline and dedication.

Another experience impressed me at Shih-chiachang. The party was privileged to witness three operations conducted by means of acupuncture. Twenty-four people donned surgical gowns, caps, masks and thongs and entered the operating theatre. Eight of the party, for reasons best known to themselves, did not see out the operations and were given resuscitating cups of tea. I was one of the fortunate to survive the impact and I was terribly interested to see what was taking place. The three operations involved a woman having a benign tumour removed from a breast, a second woman was having her fallopian tubes tied because she did not want more children, the third was a People's Liberation Army man having his appendix removed. All three patients had been given a sedative injection and had had acupuncture needles placed in various parts of the body attached to an electrical instrument. The patients were aware and conscious, their eyes shielded from the operation's wound by a cloth screen hanging above their shoulders. I peered behind the screen to look at the face of the PLA man whose flesh held all the

muscular vigour of healthy youth. He turned his head, looked at me, and gave me a great beaming grin which I thought rather unusual under the circumstances. Astonished at such fortitude, I gave a great beaming grin back for encouragement's sake and he waved his hand in acknowledgement. When his operation was reaching its final stage, I was standing at the foot of the operating table gaping at the wound in his stomach. Over the foot of the table was a tray-trolley containing instruments and a bowl. The surgeon was suturing the point at which the appendix was to be removed and she held the offending morsel in a clamp. I craned forward. The surgeon reached for her surgical scissors, and with a snip, cut the appendix and thrust the severed worm-like object towards the bowl on the trolley immediately under my gaze. For one brief moment, one has these fatuous thoughts on serious occasions, I thought she was proffering it to me as a memento of the visit, I drew back and the unwanted piece of humanity dropped into the bowl like a piece of discarded fish-bait. What an experience! Would lay-people ever be allowed to witness such a thing in a Western hospital?

The poor lass having the breast operation seemed free from anxiety under the acupuncture — anaesthesia; a little more blood flowed in her operation and it appeared that the surgeon was probing deeply to locate the tumour. We were motioned to visit the ligature of the fallopian tube case in an adjacent theatre. The surgeon had made the required incision and was in the process of withdrawing the tube to bind it when the patient spoke. Mr Ku, who survived the ordeal, though young Mr Hsu did not, said very sympathetically, 'She is feeling it a bit now — not any pain — but the movement of the tube in the stomach as the surgeon is taking it out.' As she seemed anxious, the hospital's chief surgeon murmured some re-assuring words. It was explained that such re-assurance was a normal practice if it were required.

I have discussed my experiences with Western doctors since my return and they informed me that acupuncture is not fully understood in a scientific sense, that it has great

potential as an anaesthetic, that the preparation of the patient takes some time, and that it is useful for various relief purposes. The Chinese seemed intent on continuing their ancient medical practices and believed that only the valid application of such practices should prevail. Furthermore, they saw the importance of using the best methods from East or West and using them together for their patients' benefit.

The uses of self-medication

I have given my impressions so far of the Chinese people I met; their artists, and three examples from medical science. Experience and knowledge of people is common to us all. My knowledge of the arts has been built up over the years in practice and in study; my knowledge of medical science, thank heaven, is limited to self-medication. In China, I needed my limited knowledge of self-medication. Why?

As we proceeded northwards on our trip to Peking, temperatures dropped considerably. I donned an extra vest, pullovers, socks, a pair of long-johns, a heavy overcoat and a fur cap. I was fortunate that I had taken my old Crombie overcoat with me. This was excellent in keeping out the cutting wind and cold derived from Mongolia, Siberia or from wherever it came. My last experience, thus is also one that concerns all people. In China, spittoons are placed in hotels and public places. During winter there, expectoration seems a necessary and often hazardous process, possibly an all-consuming occupation to ward-off the boredom of the long winter nights. The clearing of nasal passages or chest was often accompanied by intense heaving, tortured sound, and obvious sighs of relief. What happens when one is not within range of a cuspidor? If one is a Westerner, one uses a paper or cotton handkerchief. I am not sure if all Chinese possess either. The consequence was that public places were spattered with the phlegm of the eased throats of thousands. The Chinese may have eliminated the fly, but they have not overcome this habit. To delicate Westerners like me exposed to such an unusual fusillade, it was inevitable that I should succumb to a very heavy cold. It

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was then that my knowledge of self-medication in the use of 'Contact 500' pills came to my aid. China in winter is extremely cold and it was most evident when we visited the Great Wall. The cold was bitter. In two to three minutes while I had removed my gloves to record my visit for history on film, my hands were literally frozen stiff. Only after some time did feeling return. A fellow traveller from Queensland University was overcome by the cold and lay in a waiting room for some time, pale and wan, covered with blankets. My advice for prospective winter travellers to China is to take adequate clothing, self-medication measures and a pretty hefty consignment of paper handkerchiefs.

China's future

In this section of my article, I wish to comment on China's future in relation to the six traditional characteristics previously outlined.

1. The long lasting nature of Chinese civilization

Short of a disaster of world-wide magnitude, I can only see China's civilization continuing and playing a dominant role in world politics in the future. A war of a conventional kind with Russia or any other country will fail. We must learn, if we have not done so already, that China is asserting her rightful position as a responsible power.

2. The cyclic or dynastic nature of Chinese history

Mao's regime is not just the beginning of another imperial dynasty setting itself up. Yet, it has an undeniable authoritarian element to it, that of the party-line which it makes all follow. It is true that Mao has become a father-figure moralist similar to the role of former emperors who espoused Confucian virtue, but Mao has abolished the old land system and has mobilized the masses in a new way. What the communists have not succeeded in doing

is to provide for a satisfactory means of succession. The intrigue of 'the gang of four', Lin Piao's plot to blow up Mao on his train travelling to Shanghai, the relegation of Liu Shao-Ch'i and Teng Shao-ping's successive fortunes, indicate a power struggle at the top which smacks of palace assassinations and depositions of yore. The communist cadres may be said to parallel the scholar-officials, yet although they have been accused of elitist tendencies, the regime so far, has earnestly attempted to keep them in touch with the masses and working for their benefit. China, not to disintegrate, must solve the problem of succession, yet I cannot see an early disintegration taking place.

3. The non-static nature of China's borders

China, so far, has not attempted to move outside any frontier — in which she has had an historical interest. Yet she is exerting herself far beyond her frontiers as a moral, ideological and economic force, particularly in the under-developed countries. China has thought of herself in imperial times as the centre of the world, the Middle Kingdom, all else were appendages. Her influence in the West is very subtle. Her moral line has influenced some young intellectuals. The West needs to formulate a moral stance if it wishes to win them back and to preserve its own character; the intellectuals, in turn, need to consider where their allegiances lie, if they are not to become pawns of China, Moscow, or any other power.

4. The intact and stable nature of China's culture

The old Chinese aristocratic culture is a thing of the past, but its influence is to be found even in Mao's own party. China will never fully escape her past. She might instal communes, frown upon romantic love as in the willow pattern story, attempt to promote party loyalty at the expense of family ties, but the family structure is ingrained in the Chinese way of life. Families may be smaller, but a party edict will not destroy the institution. Chinese culture may alter, though, more as a result of growing urbanization and industrialization, rather than the result of a political ideology. The party may shackle the arts with its controls, but already they have been

liberalized with the return of the Peking opera and folk festivals.

5. China's natural diversity

China is working hard to mould a united nation from its diverse nationalities within its borders. The nationalities have always had grievances in the distant past; according to Luttwak's recent article in THE BULLETIN, there is still high feeling running in the Turkic peoples of Western China. Neville Maxwell's recent visit to Tibet is favourable to the Chinese assimilation and pacification processes. Disintegration may not result from minority groups; but if there are cleavages within China, they might take advantage of them. China has re-afforested large areas of the country, flood control and irrigation works have been extensively undertaken in various regions. It is self-sufficient in oil and is encouraging wheat production.

6. The population growth and national disaster cycle

Think of 800 million Chinese driving motor-cars instead of bicycles and of the pollution involved. Think of the population growth of 15 million a year growing to produce a population of 1,000 million by the year 2000. This could be China's, or the world's greatest natural disaster. How many dams and irrigated fields will be required to feed them? The strain on China's administration will be enormous. Are we living on borrowed time?

If the basic elements are teased out of my foregoing remarks, they are these:

(a) many ingrained traditional features have survived the communist take-over,

(b) the Chinese have never lost their national pride,

(c) the Marxist ideology has made a great impact on the nation.

As Dick Wilson says in **Asia Awakes** (p.199):

China is usually found by outsiders the most difficult to understand. The Chinese of today has a **traditional heart**, a modern na-

tionalist head and a **communist face**, and he has to be understood at all three levels. (my emphasis).

This is no easy task.

There is a Chinese folk-song called, 'Who can compare with us?' Who really can?

Conclusion

I wish to conclude my impressions of China with a reading of some verses which I wrote on my return from my visit. In them, I have synthesized some of my thoughts and feelings and they centre on the famous bridge in Wuhan.

WINTER IN WUHAN

Winter in Wuhan was rising liftwards
To a Yangtze-view from a revolutionary bridge,
Pillared by communism in the concrete of
history,
Co-axial artery linking north and south.

Winter in Wuhan was witnessing the waters
Silt-laden, drifting, under criss-crossing
girders,
Caravanned barges, tow-tugged and hooted,
Wharves, piled and peopled, jostling and
crate-stacked.

Winter in Wuhan was grey, louring skies,
Grit-carrying clouds from gorge-choking
chimneys,
Sulphurous smells, spittoon expectoration,
Breaths caught suddenly on chilled, cutting
air.

Winter in Wuhan was low, creeping fog
Clinging and curling over tessellated roofs,
Coiling around corners of ash-drab houses,
Shrouding sparse lamp-posts in dust-
coloured streets.

Winter in Wuhan was the people's wash
Of crucified coats on bamboo poles;
Pegged lines of pork-pieces and gill-hanging
fish
Publicly preserved in winter's deep-freeze.

Winter in Wuhan was a Hankow hotel
Of sloping floors and mahogany stairs,

Imperial chandeliers in a Versailles ball-room,
Concessional radiators crepitating comfort.

Winter in Wuhan was the welcoming warmth
Of gathering workers, gaping and curious,
Bicycling peddlers, coat-padded and capped,
Mao-tai'd for life on the treadmill of dogma.

Winter in Wuhan was clouded regret,
For unseen springs and unknown summers;
No scorching sun, but epicanthic eyes —
Gold-filled teeth flashing dentured smiles.

(mao-t'ai: a potent spirit of which Mao Tse-tung was reputedly fond).

To sum up, I was grateful and stimulated by the study-tour. I was impressed with the grip the administration of the People's Republic had in mobilizing China's immense manpower capability. I was impressed with the tremendous material achievement within the last twenty-five years and the dedication of the people to work hard for their own and others' betterment. It was truly a most exacting, interesting and exciting experience.

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是求事實

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The examples of calligraphy, which is an integral feature of Chinese art and culture were chosen to illustrate this article for their aesthetic interest from the magazine 'The Wide Angle' (Hong Kong 1977 to whom acknowledgements are made). They are written in the ancient (vertical) and modern (horizontal) form and have not been translated as their function is purely decorative.—Ed.

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WEF NEWS

UNITED STATES

Notes on the Boston WEF Discussion Series

November, 1977–March, 1978.

Stephen Burns, Becker Junior College, Leicester, Massachusetts

The discussion series 'Our Global Environment' in which the Boston WEF participated was contained in three sessions which dealt with three themes.

1. 'Our Social Resources: Uses and Misuses.'

Randall Forsberg, researcher in arms control, Massachusetts Institute of Technology.

2. 'Food and Our Fragile Environment.'

Mary Roodkowsky, Associate Director, Boston Industrial Mission.

Howard Hirt, Professor of Geology, Framingham State College.

3. 'Bringing It Home.'

Jim Keen, Ed.D. candidate, Harvard Graduate School of Education and coordinator of Harvard's International Studies Program.

David Jolly, Teacher at The Learning Project, Boston.

Thoughts elicited from discussion participants included the following:

The United States is highly militarized. Accurate, organized information about this is generally hard to find. Issues involved in our military program are complex.

'Cold warrior' talk is allowed to dominate public discussion. (Both the US and the USSR modernize their forces. Official voices term American modernization, 'modernization.' Soviet modernization, however, is called 'the build-up'.)

Economic patterns developed through colonization have distorted indigenous food production. Native people, who generally have a good idea of what they need and how to get it, have been blocked by systems which have been imposed upon them for some one else's benefit. Thus in India at present food is produced for sale rather than for the benefit of the immediate locality. This means that farmers are dependent upon the market, and the market is controlled by outside influences. Dependent upon intensive fertilizing large-scale farming technology consumes phenomenal amounts of fossil fuel. Can such a system of technological food production, which imposes patterns of farming derived from the colonization of developing countries, continue to direct the policies of world food production?

In facing such problems, as concerned educators, should we become involved in encountering the issues together with our students, or should we restrict ourselves to 'teaching' the new information in the same old ways?

The consensus of our discussion was that if we, concerned about large and complicated issues such as those mentioned above, become involved in finding even small ways of making responsible decisions we may prepare ourselves to affect change in the future.

In the words of Jim Keen, 'Each of us in his own way can go through processes of encountering large issues. In the long run we shall begin to have a responsible disposition toward the future of mankind.' Evolving spirals of experience and knowledge are essential to effective action.

A young child sees a dead squirrel . . . The child might struggle with this confrontation with death and its mystery. By asking questions of a sensitive and knowledgeable teacher there can be shared the sense of loss, of sadness, of understanding, and perhaps of rebirth.

Can we support a child in his searching if we ourselves are not also engaged and experienced in searching? Personal experience must be a part of real awareness for both the student and the teacher. To the degree to which we ourselves face violence and death so shall we be grounded in our support of children as they face these issues.

Does a child who feels deeply for a dead squirrel or a dead plant understand the mass violence of WWII television, or of Westerns, or of fantastic science-fiction thrillers? To introduce a global issue in the classroom in a vacuum, such as merely telling students that there are starving people on the other side of the world, has only a marginal effect.

David Jolly cited an example of the processes of direct experience in encountering issues with his students. Taking the students of 'The Learning Project' to the Victory Gardens on the Fenway, in Boston, and getting them to talk with the people there about what they were doing and why they were growing food for themselves was one of the first steps into the study of world hunger. To the extent that we begin to help students take meaningful action . . . to be 'more present where they are,' they will grow towards higher levels of awareness.

Educators should no longer be restricted to emphasizing knowledge that is merely testable. We should become progressively involved with the students in dealing with the human concerns that vitally affect their lives and the lives of others.

THE ENGLISH NEW EDUCATION FELLOWSHIP continues THE GREAT DEBATE EDUCATION TO WHAT END?

All who are seriously concerned with the upbringing of the young in the world and society of today realise the need to extend the debate:

- Beyond the instrumental purposes of education to more fundamental questions of ends and values.
- Beyond and outside educational institutions to the community, so as to weave education into the social fabric as a shared search for meanings that shape human purposes and relationships.

THE CENTRES PROJECT

At a meeting in the Spring of 1977 members of the Scientific and Medical Network and the Human Development Trust invited members of the Council of the Eng-

lish New Education Fellowship to participate in a project, which they were prepared to support with a substantial grant, for one-day study-conferences to be organised in six cities by their own members under the sponsorship and administration of the ENEF.

The theme

The theme proposed was contemporary approaches to teaching about being, knowing and acting, entitled 'Blueprint for Being.'

Discussion revealed much common ground between the three bodies, and the ENEF submitted their draft of a notice of the project for general circulation which was approved.

The first four study-conferences were organised in the autumn of 1977 in Bristol, Canterbury, Liverpool, and London.

In May 1978 a conference at the University of London Institute of Education, attended by centre organisers and members of the three associated bodies as well as numerous other organisations, reviewed the first cycle of study-conferences and their follow-up in the centres. The widespread interest aroused by the pilot project led the ENEF to decide upon its continuance, and from the discussions emerged the theme for a second cycle.

THE STUDY-CONFERENCES — FROM FIRST TO SECOND CYCLE

The discussions held in 1977-78 were constructively critical of present-day education. The growing points of essential change have appeared in the schools, but the growth is uneven, undernourished, and thwarted. To overcome hindrances the school pioneers need support from outside what is still too closed a system.

What Schools are

Schools and school systems are by nature conservative. We look to them to transmit the cultural tradition as an essential part of their task. Not unnaturally they tend also to conserve the traditional pattern of organisation, aims, objectives, and attitudes, all of which become deeply rooted and slow to change. In an age like the present the pace of social change outstrips them.

This is particularly true of secondary education, which, patterned on the earlier requirements of a minority, has now to meet the present needs of all — a problem that, in spite of promising initiatives, the schools have not solved.

Pressure for change, and important recent innovations, have come upon the schools from outside the system.

The re-schoolers, free schoolers, and de-schoolers have strongly pressed their case.

We do not despair of the schools: we urge that they re-set their sights and broaden their objectives. The problem of the disenchanted young is one for society as a whole. The insulated school can do little about it.

Many young people see no future for themselves in the present.

So some of them reject society and its institutions: some become 'rebels without a cause': some swell the

ranks of delinquents and criminals: some look for spiritual satisfaction in a variety of esoteric cults.

The adolescent sub-culture has its own set and scale of values with little dependence on what is taught in schools.

Whatever helps them to establish their own identity proves a magnet for young people.

What are the elements that de-magnetise so much schooling?

We urgently need to discover and apply principles and methods of education that promote growth in the individual towards a fully autonomous adult identity. How else are we to educate people capable of sustaining the open, participant, democratic society?

The Taylor Report, on the governance of schools in England and Wales gives teachers and parents, the Local Education Authorities, and community representatives, joint and equal responsibility for 'setting the aims of the school'.

In 'The Year of the Child' we invite them to consider the aim that reinforces and vitalises all that is most worth-while in the School's objectives:

EDUCATION FOR SELF-DISCOVERY

General Information on the Centres Projects may be obtained from Raymond King, CBE, Hon. Secretary, ENEF, 2 Wilton Grove, New Malden, Surrey.

MR H. A. T. CHILD

James L. Henderson, Chairman World Education Fellowship, writes:

Mr H. A. T. Child, who died on September 19, will be remembered with affection and respect by three sections of the educational world. Pupils at Bedales School in the 1930s will recall the teaching of 'HAT', as he was familiarly known, and his wise advice as Careers master. Former colleagues and clients of the ILEA will preserve warm memories of his work as an educational psychologist. Dartington Hall School can look back with pride on the distinguished joint headship of Hu and his wife, Lois, and the role they played in reinterpreting and modernising the mid-century somewhat hoary concepts of progressive education.

From 'The Times', 18 October 1978.

EGYPT

The Section meets in Cairo on Wednesday evenings and is attended by about 20 people from various parts of Egypt. We usually discuss at length a research project being pursued by one of our students or one of the current problems such as, recently, 1. Wastage in Primary Schools in certain provinces, 2. The best age for introducing a foreign language, 3. Mass media and its effects, 4. Education in Egypt in the year 2000. We still retain our premises and I think our membership will be increasing.

A. El Koussy
Emeritus Professor of Psychology

Expansion of the New Era and support for National Sections

Antony Weaver, Co-ordinating editor, UK

There was considerable discussion about the development of **The New Era**, and how it might give greater support to the Sections, at the Michigan conference in August 1978 both at the AGM and at a meeting of the US Section which the editors were invited to attend. The following is the gist of a memorandum prepared afterwards and adapted for all Sections.

Please send comments now.

Preliminary

From its inception by Beatrice Ensor **The New Era** has been edited from London. The present editors are responsible to the Guiding Committee there, and expect to collaborate closely with the new chairperson of the WEF, our friend James Porter.

The journal has always been run on a shoe string by voluntary effort. At present we have something under 2,000 subscribers and are financially sound having made small surpluses in recent years. A fusion of two originally separate components, *The World Studies Bulletin* and *Ideas*, is in the process of being brought about successfully, and we are keen to foster the publication of inter-cultural themes, such as that in September/October 1978.

Associate editors are no longer appointed simply as national representatives, but in their own right, initially for three years and then available for re-election. Betty Reardon, of the WCCI, is one of them; and the latest, whom we are delighted to welcome, are Dr Monroe Cohen, formerly editor of **Childhood Education**, journal of the ACEI, and now at the University of Maryland; and Jerry Wood, associate professor of History at Swarthmore College, Pennsylvania.

Although the co-ordinating editor has to retain ultimate control and has from time to time appointed an associate editor directly, it would seem preferable that Sections should make recommendations to him so that the persons appointed feel the support of their Sections.

Among the editors at the moment we are short on teachers and administrators, as opposed to lecturers, and on persons concerned with young children.

National Sections' Publications Committees

It is proposed that each Section should set up a publications committee, if one does not exist already, responsible for **New Era** affairs a) editorially, and b) promotionally. In large Sections, such as Australia, India or US, each Chapter should appoint a small committee or an individual to be represented on, or as a corresponding member of, the publications committee.

Editorial

Associate editors will be asked to liaise directly with the co-ordinating editor in London as well as with their Section publications committee. They will be relied upon to solicit and to initiate articles, normally of about 3,000 words (4 pages of print) for consideration. Proposals for cross cultural themes for 1980 and beyond should be sent in as soon as possible, explaining details of the proposed content and designations of contributing writers as well as the probable time required for preparation.

Suggestions about layout would be welcome too.

Promotion

Following upon the example of the Rowntree Trust in UK it might be feasible for:-

(a) Publications Committees to obtain subsidies for the purchase of **additional** copies for a publicity campaign. These could be supplied at cost price namely 25p or 50c in 1979 plus air parcel from London. A subsidy could also be used to finance advice from an expert on the national scene on how best to conduct a promotion campaign.

(b) Local Chapters would then be asked to take responsibility for distribution. It is suggested that a personal letter should be sent with a copy of the journal to colleges of teacher education, supervisors and teachers of social studies, members of School Boards, and other appropriate persons. The request would be either that they should subscribe themselves or recommend their institution or library to do so.

Chapters are urged to seek advertisements in the journal. As the circulation increases, incidentally at little additional overhead expense, so of course more advertisers will be inclined to buy space.

Overall it would be hoped to obtain at least 1,000 new readers during 1979.

The co-ordinating editor will send to Section Publications Committees, upon request, a list of current subscribers, and endeavour to keep all concerned informed of what is happening.

Advertisement Rates in The New Era

Displayed:

£50 outside back cover, £35 whole page elsewhere, £21 half page, £12 quarter page.

Classified:

40p per line (six words approx.) Minimum three lines.

Series discounts:

20 per cent for 6 insertions.
10 per cent for 3 insertions

Type area of page:

22 x 15 cms in 2 columns.

Blocks:

120 screen (an extra charge is made for blocks and in the case of photographs it is cheaper if they are submitted in the size to be published, single or double column).

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1st day of alternate months, starting with January.

Copy required:

3 months before publication date.

Cheques:

Cheques should be made payable to the New Era and sent to the Distribution Secretary, Joan Watson, 54 Fontarabia Road, London, SW11 5PF.

Letter from James Porter

New chairman of the WEF

I am particularly honoured to have been invited to assume the chairmanship of the WEF after the distinguished contribution that has been made by my predecessors and particularly, of course, by James Henderson. After 20 years working in the field of teacher training and higher education, I have recently taken up my post as Director of the Commonwealth Institute in London. I hope that strong links can be made between the wide ranging educational activities of the Commonwealth and the main developments which have been sponsored by the World Education Fellowship. Like the Fellowship, the Commonwealth stresses the importance of voluntary association and independence. It is deeply opposed to racial prejudice or discrimination in any form and deeply committed to the liberty of the individual and the importance of democratic, political processes. Perhaps most significant of all, however, in relation to the potential development of WEF policy, is the fact that 34 of 38 countries of the Commonwealth come from the developing world. The enormous disparities in wealth and in life chances between the rich North and the poor South represents the greatest single challenge to our ingenuity and our humanity. Educators have an enormous contribution to make. The contribution, however, needs to be practical and focused upon the central issues. Thus, it is vital that the WEF should continue to raise the level of international debate. As Dr Madhuri R. Shah, our President, said recently, we need to lay emphasis on the development and sustenance of a 'learning society'.

I look forward to seeing many members of the Fellowship as I visit different countries, and listening to the ways in which different strategies can be related to a great theme of raising standards of life through independent co-operation for development. This year, 1979, has been designated by UNESCO as the 'Year of the Child'. Perhaps the most significant contribution WEF could make to the

Year would be to encourage the thought that every country every year should put children in the centre of their concern. We might find that the best that we can hope for children coincides with the best that we can hope for the world.

CURRICULUM VITAE

James Porter has long been associated with the World Education Fellowship. In the late 40's he and his wife, Dymphna, both taught at Alex Bloom's school, St George's in the East, and were members of both the Education and the Home and School Committee of the ENEF. Throughout his time as lecturer and principal in colleges of education, James Porter remained a member of the Fellowship. Before becoming Director of the Commonwealth Institute, Mr Porter spent over 10 years as Principal of Bulmershe College of Higher Education at Reading.



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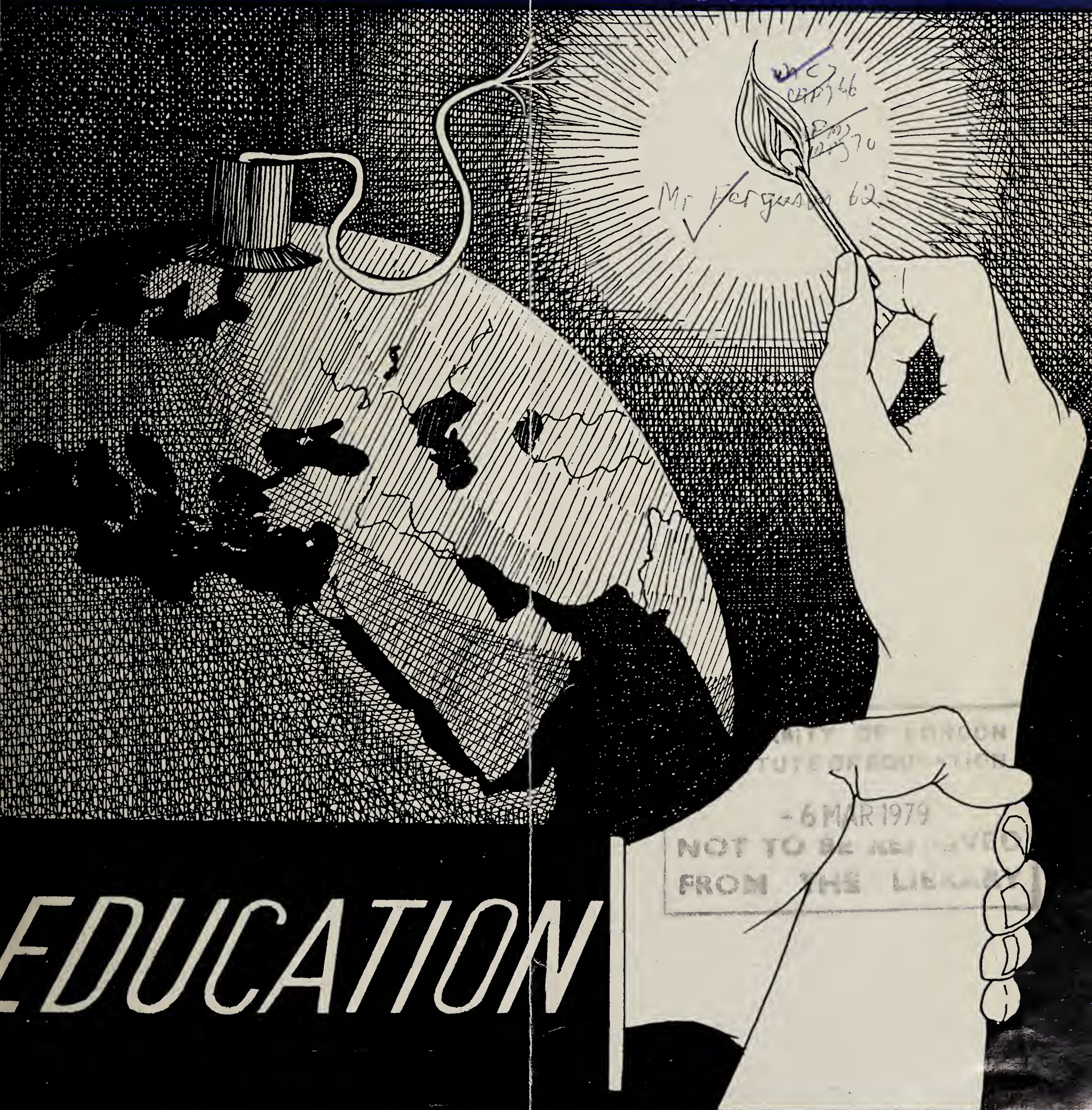
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THE NEW ERA

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EDUCATION

Tensions in World and School

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Tensions in World and School

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Tensions in World and School — some notes on family quarrels

Robin Richardson, World Studies Project, London

There is a family likeness: world studies, multi-cultural education, development education, education for international understanding, global education, environmental education, peace education. It is reasonably clear where the likeness lies — something to do with teaching and learning about world problems, and about societies and cultures other than one's own.

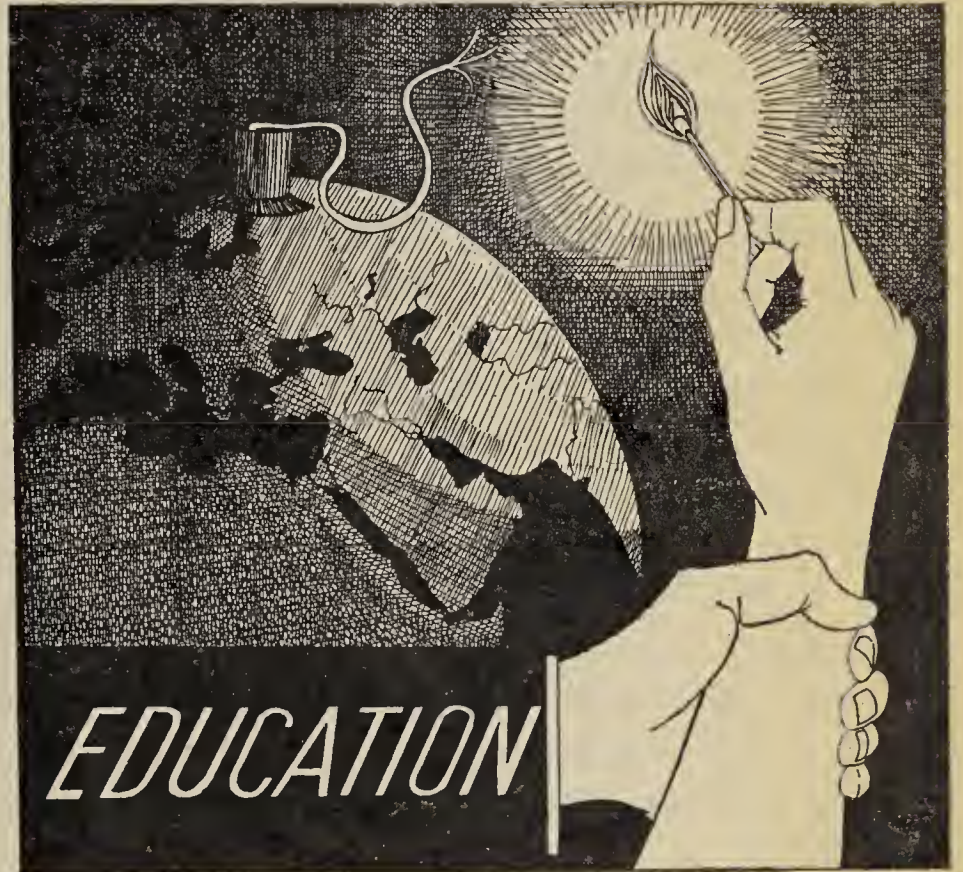
And there is a family feeling. We take an interest in each other. We give each other support, both practical and moral. We enjoy seeing each other, writing to each other, going to each other's conferences and meetings.

But also there are tensions and disagreements amongst us — family quarrels. We don't talk much about these in front of strangers. Well actually, to be truthful, we don't talk about them all that much amongst ourselves. But politely ignoring the tensions doesn't, of course, resolve them. This issue of **The New Era** is all about them.

Few if any of the main tensions can be adequately delineated with the phrases themselves — world studies, global education, etc. There is little point or future in working out the differences between, say, development education and multi-cultural education. For the really important and interesting tensions cut across these two phrases, and all the others.

Partly, the main tensions are to do with the questions we are interested in asking. Primarily, they are to do with the answers we give, or try to give. The questions themselves can be subdivided into eight: who, why, what for, what, where, how, well, so what. In slightly more detail, and with slightly more academic phrasing, they are as follows:

Who is this education for? Children, adolescents, adults? What relevant knowledge



and attitudes do they already have?

Why is this education valuable? What is our justification for it, our rationale?

What is it for? What are our aims and objectives? What concepts, skills and attitudes are we trying to develop?

What is our subject-matter, our content? What topics, themes, issues, events, places, people do we focus on?

Where does this education fit in existing school time-tables? Is it a new subject, or should it be a part of subjects which are already established?

How is it to be taught? What practical methods do we use in the classroom, and what resources? How do human beings learn in this field?

How **well** are we teaching, and how **well**

are the pupils or students learning? How do we evaluate? What are our criteria for success?

So what, having settled the previous questions inside our heads, do we actually do in practice? How do we implement our ideas in the specific and concrete situations in which we and others work?

We differ in the extent to which we actually ask these questions. Some of us, for example, are far more interested in 'how?' and 'what for?' questions than in certain of the other questions, and than are certain others amongst us. Some of us very seldom seem to ask the question 'well?'. The road to limbo is littered with publications and conferences which never got round to asking, at all seriously and concretely, 'so what?'.

Ideology

However, the really important tensions are surely to do with answers, not with questions. It is convenient — though risky, because oversimplifying — to categorise our various answers according to the concept of ideology. Three usable categories, at least at first sight, are those denoted by the terms 'classical', 'progressive', and 'radical'.

Keywords and key concepts in the classical educational ideology include excellence, standards, rationality, discipline, transmission, tradition, culture, heritage, deference, stability. A basic belief is that there are, as John Wilson puts it in his opening article here, 'certain disciplines, techniques or forms of thought which alone give sense to the notion of thinking and acting well, and of getting them right.' Education for international understanding, he says, must be broken down into progress in certain intellectual disciplines, such that it is clear what is to count as getting right answers. This may in the event involve, he continues, more concern with local situations than with international ones. Certainly it will involve, he emphasises, a thorough-going philosophical critique of beliefs and assumptions which happen to be the fashion of the day. These include the belief or assumption that international problems can be solved.

Classical educational ideology, of the kind evoked by John Wilson, is extremely influential in most universities, and in most public examination boards. It is respected by most educational administrators, including headteachers and other senior teachers, and by many influential people in society at large, locally as well as nationally. For these reasons if for no other, people who do not share it — and there are no doubt several such people amongst the readers of **The New Era** — need nevertheless to take it seriously. They need to confront it and argue with it, not — as is, however, the frequent temptation — ignore it or dismiss it.

The 'progressive' educational ideology is the one with which this journal, **The New Era**, has been closely identified ever since its beginnings nearly sixty years ago. Its keywords and key concepts include child-centred, self-fulfilment, freedom, growth, imagination, spirituality, spontaneity, feeling, intuition, interest, intrinsic motivation. It is represented in this particular issue by the review of books by James Henderson, and — though with distinctively Eastern concepts and language, not Western — by the statement from Mrs Yoshiko Nomura, of the Lifelong Integrated Education Centre in Japan. It is implicit also in parts of the article by Tony Hepworth — for example in his critique of rationality as a goal in itself, his emphasis on imagination and the arts, and his desire that people should engage in practical action, not just develop their minds. At the same time Tony Hepworth also shows considerable sympathy for the approach adopted by John Wilson — particularly in his tough-minded concern to clarify aims and objectives, and to establish criteria for evaluation.

Radical ideology

If Plato and Rousseau are, respectively, the great historic thinkers in the classical and progressive traditions, then their equivalent in the radical tradition is John Dewey. Currently, the most influential thinker in the radical tradition is Paolo Freire. Keywords and key concepts in the radical ideology include reconstruction, transformation, critical awareness, dialogue, praxis, reflective thinking, experiential, action, justice. Many of Freire's

ideas are succinctly summarised in this issue of **The New Era** by the notes by Teresa Santa Clara Gomes, describing the work in which she and colleagues are engaged in Portugal. They are also implicit in much of the article by Dave Hicks.

Dave Hicks emphasises, very importantly and very valuably, that educational ideologies are closely linked to political ideologies. In western countries — though not necessarily elsewhere in the world — there are close historic links between the classical educational ideology and the conservative political one; and between the progressive educational ideology and the liberal political one; and between the radical educational ideology and the socialist, particularly marxian, political one. The fact of these links (but not their nature) is recalled here in the table on this page. The table also recalls that a political ideology has four separate aspects: a definition of problems; an image of how society works, and of what human nature is; a set of values relating to the good society and the good life; and a programme of practical political action.

A map of the tensions

Partly, the table on this page is offered as a map of the external world. Various thinkers and ideas can be placed on it. It could be used, for example, to help analyse a discussion or debate — each separate contribution to discussion could be placed on one cell or another, according to the question which the speaker was asking, and to the answer which he or she was giving or implying. And similarly, as has already been implied in these notes, most or all of the articles in this issue of **The New Era** can be placed in a cell, or group of cells, on the map.

(Where would you put Derek Heater's article? The article about nomads in Nigeria? The project about multinational companies in Bedford? Alec Knight's simulation exercise?)

But also, and much more importantly, the table is the map of an inner world, not just of an outer one. It shows the tensions which may exist within the mind of a single individual, not just those which one perceives between oneself and others, or among others.



**TENSIONS IN WORLD AND SCHOOL:
A MAP**

ANSWERS			
QUESTIONS	'classical'	'progressive'	'radical'
EDUCATIONAL			
Who?			
Why?			
What for?	Wilson	Nomura	
What?		Hepworth	
Where?			
How?			Gomes
Well?			
So What?			
POLITICAL			
Problems			
Analysis			Hicks
Values			
Policies			
	'conser- vative'	'liberal'	'socialist'



NOTE: The five names on this map — Wilson, Normura, Hepworth, Gomes, Hicks — are provided by way of (rough) illustration. They refer to five articles in this issue of **The New Era**.

Placing an article from **The New Era** on one particular cell in the table, or group of cells, is one thing. Using the table to map the tensions within each individual article is another thing, and almost certainly more valuable. For most of the contributions here do have internal tensions, don't they? And certainly this introduction has — or wouldn't you agree?

ROBIN RICHARDSON

All Doubtful, Most Wrong, Some Disastrous — a critique of assumptions in world studies

John Wilson, University of Oxford Department of Educational Studies

John Wilson wrote this article in response to some articles which he had read in *The New Era* — in particular in the issue for December 1977, which was entitled 'Teaching and Learning in World Society' and included articles by Shirley Williams and Trevor Huddleston, and the issue for July 1978, which was entitled 'Internationalising the Curriculum' and included an introductory article by Barbara Ward.

John Wilson outlines here the questions which he as a philosopher believes proponents of world studies, development education, global education etc. should be asking themselves. He believes, he says, that unless teachers in this general field engage in rigorous philosophical analysis of what they are doing, and why, the beliefs and attitudes and actions of their students will be fragile, and therefore at the mercy of changing climates and fashions.

The article closes with a plea that teachers and organisations in this general field should not leave philosophers on the sidelines, but should involve them at all stages — including especially the preliminary stages — of their work.

Introduction

Nobody is likely to be against 'world education' or 'world studies', any more than they are likely to be against motherhood or the preservation of wild life. It has an immediate and non-controversial appeal: perhaps particularly to those with liberal and avant-garde consciences, but none the worse for that. Poets have been saying things for ages like 'No man is an island' and 'We must love one another or die': most of us are aware that we inhabit one overcrowded planet and may render it uninhabitable by war or sheer incompetence. The basic platform cannot be very much in dispute.

What might very well be disputed, however, is a number of basic assumptions concerning the form which education in this area should take. These assumptions are not (often) overtly stated: they tend to insinuate themselves as much in the general style currently favoured as in any specification of objectives. Unsurprisingly, they reflect the prevailing climate of educational opinion in most advanced



societies. I shall try to say something briefly about these, since I think all of them are questionable, most of them wrong, and some of them disastrous.

The most disastrous assumption

Perhaps the most basic and potentially disastrous assumption, very commonly made in modern educational theory and practice, runs something like this:— We observe certain problems, or dangers, or needs, in the world around us: perhaps we suffer from not having proper bridges and roads, or perhaps people do not communicate very well with each other. Then we are tempted immediately to establish these as fields of study or topics in education, and give them titles ('Education for Bridging' or 'Communication Studies'). This leads to what might be described as a programme of general immersion: we get the students to be 'aware' of the need for bridges and communication, take them on sociological shop-window tours of what happens in other countries and past ages, induce some

general 'concern' about these topics which we hope will affect their 'values', and so on: rather as, in much religious education today, we hope to generate some sort of understanding and interest by immersing students in the field vaguely marked by 'religion'.

What is missing here is the idea of a rational methodology; or, to use less pompous language, the idea that there are certain disciplines, techniques or forms of thought which alone give sense to the notion of thinking (and acting) well in these areas, of getting them right (rather than just becoming more familiar, in some miasmic way, with the field). If we actually want better roads and bridges, the most important thing to do may be to get down pretty quickly to some basic mathematics and science: similarly 'Communication Studies', if it is not to be just one more topic to entertain sociologists, may be best cashed out in such forms as teaching students to be literate, to express themselves clearly and succinctly, perhaps to learn at least one foreign language, and so forth. In other words, it is not at all clear that direct confrontation with the overt symptoms of some field or topic is the best way of handling things. What we need is to get clear about, and get the students clear about, those particular intellectual disciplines which actually advance our understanding.

It is not clear to me, in the case of 'world studies', what these disciplines are supposed to be, or how one would assess a particular student as having made progress, or made a mistake, in his or her studies. Vague talk about 'awareness', 'skills', 'values', etc. does nothing to help here: it suggests, indeed, that somehow the process of direct immersion will automatically generate what is relevant. But that is hardly plausible: it is not those who are most fully involved in, or (in a sense) concerned with, say, politics or religion who necessarily think most clearly and act most productively in those fields. Hitler and the prophets of Baal were involved, but — most of us think — were also in important ways misguided or irrational or mistaken. Immersion without the benefit of a rational methodology may become either obsessive, or else just a sort of conscience-money paid to a fashionable ideal.

Methods and materials

Other assumptions are connected with this. There is, for instance, the idea that only certain kinds of teaching-methods are appropriate: 'students should themselves be encouraged to learn through the process of describing problems, theorising about how the world works, taking action, clarifying their values — through a process such as this **rather than through instruction by teachers or textbooks**' (1) (my emphasis). That would only even seem to make sense if we believed, as the assumption would have us believe, that there is in fact no such thing as a rational methodology in this area — that there is nothing for the textbooks to contain, or no principles and procedures which a teacher could decently inculcate: the students must do it all by themselves, since we cannot show them how to do it.

Even that does not actually make sense, since (unless the whole exercise is just for amusement) there must be such a thing as 'describing problems', 'theorising', 'taking action', etc. **well** or **badly**: and if so, presumably the educators could explain these criteria of success to the students and encourage them to abide by the criteria rather than just mess about. If we consider what happens in other subjects — learning science or history or bridge-building or anything else — we can see what is missing: of course there is a clear sense in which the students must 'do it themselves', but there are also clear criteria in accordance with which the educator tries to govern their thought and action.

This may also account for the enormous emphasis placed on materials for teaching: these come into prominence, I suspect, for lack of any serious belief in a methodology. For example: presumably one of the crucial issues for 'world education' is that people of different countries (creeds, classes, colours, etc.) should learn to get on with each other. The assumption is then made that the chief danger lies in the narrowness of the experience of students: travel broadens the mind, and if we cannot have actual travel at least we can get them to look at other countries and cultures, which will increase their general understanding and tolerance. This is not an

absurd assumption, but it is certainly not a proven one. Is it, in fact, the case that the more 'immersed' a person is (in this case, by classroom materials, examination questions about other countries, and so on) the less likely he is to display racial prejudice or vote for an unnecessary war — and is this **because** he is immersed, or because he is that sort of person anyway? Is it true, to take a possible parallel, that the more men mix with women and read books about them, the more they get to understand and tolerate them?

Breadth and depth

It is at least possible that breadth of (this sort of) experience is less important than certain kinds of basic understanding: for example, a proper grasp of the concept of a person, and a proper understanding of why people are important qua people (and not qua Christian or coloured or male or Anglo-Saxon). Or again: someone who has really done some work, seriously and in depth, enquiring into the history of another country, or even of his own country at another time, may well gain a deeper insight into alien minds and cultures than the rapidly-moving global traveller.

Thus it might be the case that certain disciplines (forms of thought), in this case philosophy and history, pay better dividends than very general topics (fields of thought): and that what we need is not a vast mass of (intellectually bewildering) materials and visual aids — as if 'experience' per se somehow inculcated reason and tolerance — but a good deal of more tough-minded thinking.

To take another parallel, the increase in international sporting events (or in the number of such events within one society) does not seem, *prima facie*, to increase sportsmanship, fair play, tolerance, rule-keeping and so forth: merely mixing people up (whether in reality or by mental travel) is not enough — indeed it may be either irrelevant or counter-productive. If we were really concerned to increase sportsmanship and fair play, a much more tough-minded set of educational methods would be needed.

Large-scale problems

An analogous assumption is that the area is

best handled by introducing students to very large-scale ('world') problems. The assumption is a natural one, since it is 'world education' we are talking about. But once we perceive that 'world education', if it is to be more than a pious phrase, must actually break down into progress in certain intellectual disciplines, it is not at all clear that the best examples are of this kind. The idea of political education, for instance, — and if 'world education' is to be at all realistic, there will be at least a big overlap between the two — should not immediately lead us to consider world or even national politics. The student needs a grasp of the relevant concepts and principles of politics: and these might be exemplified better by something on a much more small scale — a school committee, a family, or a street gang.

There are obvious objections to the large-scale. First, students cannot in practice do very much about them: and they are thus apt to turn into repositories for the guilt-feelings or 'concern' from which the young, in liberal societies, particularly suffer. Secondly, any very serious study of large-scale political issues may result in the Platonic conclusion that the whole basis of national and international politics is profoundly corrupt and misguided (I myself tend to this view), so that much practical politics comes to be seen as not much more than the exercise of various kinds of unreason. That is, perhaps, a desirable conclusion: but if it is anywhere near right, it suggests very different topics and materials from those currently in use.

Thirdly, issues of this kind are often immensely difficult — I mean, intellectually difficult. Many of the key facts are kept secret: and even if we had them, it is not at all clear what the right answers are. It seems educationally much more profitable to begin, at least, with small-scale and clearer cases: otherwise we create the impression of a free-for-all, with various 'causes' offered for our prejudices to latch onto, and nothing like a serious methodology to follow.

'Modern liberal values'

Finally, there is perhaps the most obviously partisan set of assumptions, though they are not overtly made: that is, the assumptions

which tacitly imply that certain values are to be taken for granted. It is, I think, fair to say (though I should need very lengthy quotation to establish the point) that among these commonly figure: 'democracy', racial integration, a certain picture of sexual equality, egalitarianism (particularly between richer and poorer countries), respect for 'those values shared by mankind in general' (2) (but consensus goes no way to prove correctness), and many others which it is perhaps not too facile to describe as 'modern liberal values'.

The trouble here is not that students are likely to react against them: on the contrary, they will lap them up (just as, to give a parallel and perhaps overlapping instance, they will lap up any line which is 'anti-authoritarian' or to do with 'liberation'). The trouble is that the values may be wrong, as they are certainly muddled and unclear. Plato, not an idiot, thought democracy was disastrous: Aristotle held strongly racist and sexist views. These matters are at least arguable.

In more practical terms, when the current fashion for liberalism runs out, what there is of worth and importance in such values is likely to be rejected; and since (as some kind of liberal) I think that there is much worth in them, I should regard that as catastrophic. The point is that, unless educators are prepared to get down to discussing with their students **why** certain procedures or practices are essential for human beings — which means that the educators themselves must be clear about which these are, and what the reasons are — the students' beliefs and attitudes and actions will be **fragile**: not being founded on solid philosophical reasoning, they will be at the mercy of changing climates and fashions. We have seen this happen dramatically in the last 50-100 years, and it is not likely to stop. (It will, moreover, fall on deaf ears in those societies who do not share our liberal climate and assumptions.)

Conclusion

This has been a very critical set of remarks, and I want to say again that I am in no sense other than enthusiastic for 'world education'. Like political education (also coming up for

inspection these days), however, a great deal more clear thinking needs to be done about just what such education should consist of. In particular those conducting it should perhaps take more thought about what disciplines are crucial to it: about what counts, in each case, as getting right answers or at least making progress: and about how one would assess students as more or less competent in it.

That must be, as I have argued elsewhere (3), at least in part a philosophical business. Part of the trouble with many educational ventures which have (so to speak) their heart in the right place is that their proponents either fail to recognise the need for careful and long-term philosophical consideration of objectives and methods, or are too impatient to arrange for this need to be satisfied.

This leaves philosophers, or those of them who are interested, very much on the sidelines: and produces criticism often more destructively than constructively helpful. In these few remarks I have questioned certain assumptions: with more time and cooperation such discussion might lead to a clearer understanding of them, and a more effective practical programme.

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What Ought We To Do? — values and action in the classroom

Tony Hepworth, Riverina College of Advanced Education, Australia

This article, like the earlier one by John Wilson, is a response to something which the author had previously read in *The New Era* — in this instance the article 'Studying World Society: some approaches to the design of courses' by Robin Richardson, December 1977.

Tony Hepworth argues that to be involved in the field of development education, world studies etc. is to be involved also in that of moral education, values education, ethical education etc. The moral issues are all extremely complex, and there are no completely right or satisfactory answers.

'What then', asks Tony Hepworth, 'should a programme aimed at teaching world studies to school pupils have as its overall goals? Firstly, it should introduce the pupils to the idea that life requires a certain amount of juggling . . .': negotiation, bargaining, competing values, compromises, trade-offs.

Secondly, a world studies programme should 'indicate to the pupils that once they have sorted through all the competing values they may arrive at a course of action . . . Thirdly, a world studies programme should encourage pupils to imagine themselves in other people's shoes'.

Introduction

A short time ago I read an article in this journal by Robin Richardson(1). Briefly, the article discussed some of the main ways in which courses about world society can be designed and structured.

While I enjoyed the article very much there was a section in it, dealing with the images of what 'ought' to be (P. 184), that I would like to elaborate upon. In order to do this I need first of all to revisit some of the ideas in the Richardson paper and then to add my own comments on them.

In studying world society Richardson suggested that five categories are commonly used for determining the subject matter. These are: **Places** e.g., Europe, Africa, China; **Events** e.g., post-1945, Cold War, Stockholm Environment Conference; **Cultures** e.g., family, work, ritual across a variety of different cultures, or Islam, or adolescence; **Actors and Interactions** e.g., relief organisations,



multi-national corporations, UN agencies; **Issues**.

Richardson leans towards **Issues** because they can 'introduce a sense of vital importance and urgency' (P. 177). **Issues** are dynamic things, they are alive and well (sometimes too much so) and demand our attention. **Places**, **Events** and **Cultures** frequently tend to be studied retrospectively and this gives them a sense of tameness that **Issues**, fortunately, don't have. If on the other hand **Places**, **Events** and **Cultures** are studied in the present tense then this is frequently because they are tied up with an **Issue**. If for example it was the late 1960's and we were studying Vietnam — then we could be examining an **Event** that was literally swarming with **Actors and Interactions**, both inside and outside the **Place**, and that involved people with particular **Cultures** so as to better understand the **Issue** of Peace vs Violence.

Six approaches to issues

According to Richardson's paper there are six

approaches to issues. In the strictest sense, though, some of these approaches do not deal with issues but with topics, e.g. Table 1(2);

TABLE 1: AN APPROACH BY THE POLITICAL EDUCATION RESEARCH UNIT, UNIVERSITY OF YORK: a list of long-term International Issues

Terrorism
Student protest
Nuclear disarmament
Ethnic and racial rights
Poverty
Overpopulation
Human Rights
Women's Rights
Pollution
Refugees
Justice
Conservation
Illiteracy
Wild Life preservation
Crime prevention
Problems of old people
Forms of political participation
Local Government reforms
Aid to underdeveloped countries
Public ownership of Industry
Labour migration
World trade structure
Equal pay for men and women
Labour relations
Sea-bed ownership
The role of multi-national corporations
The production and pricing of oils
The efficiency of health care systems
The social responsibilities of scientists

or with problems, e.g. Table 2(3);

TABLE 2: AN APPROACH BY UNESCO — the major problems of mankind

Equality of rights of peoples
The maintenance of peace
The exercise and observance of human rights
Economic growth and social development
Use and management of natural resources
Preservation of cultural heritage
Role and methods of the UN system

or with goals, e.g. Table 3(4).

Issues are supposed to be contentious, they should have arguments for and against. In Table 1 for example 'terrorism' is a topic. To become an issue 'terrorism' would need to

TABLE 3: AN APPROACH BY THE PEACE PLATFORM 1976, UNITED STATES — goals and proposals

To reverse the arms race
To advance human rights
To meet basic human material needs
To preserve natural resources and the environment
To develop international peacebuilding institutions
To prepare this nation for world community

be coupled with 'freedom fighters' — only then would there be arguments for and against. Another example may be taken from Table 2. UNESCO maintains that a major problem is that there is not 'equality of rights of peoples'. If no voice is raised in opposition to this then it is a problem that we all agree upon, but it is not an issue.

There are, however, elitists in the world, as well as racists and bigots, who would raise their voices in opposition. And even if elitists, racists and bigots were silent there might be some well meaning people who would argue, 'Well it all depends doesn't it . . . it depends very much on what these people are used to and whether or not this granting of equality of rights is done gradually or in one big hit. If for example we take a tribal group based on a hierarchical system in which age and grey hairs mean status and wisdom and introduce, in say the space of five minutes, the notion of one person — one vote, then I wouldn't like to take responsibility for what happened next.' Only when some opposition occurs does it become contentious and only when it is contentious is it an issue.

The next two tables (4 and 5) capture this criterion of contention. Table 4(5) presents it in terms of values and challenges and Table 5(6) in terms of value dimensions and their antonyms.

TABLE 4: AN APPROACH BY THE INSTITUTE FOR WORLD ORDER, NEW YORK — values and challenges

Peace (violence)
Welfare (poverty)
Ecological balance (pollution and depletion)
Social justice (oppression)

Tensions

Tables 4 and 5 introduce the notion of a series of Continuums, i.e.,

TABLE 5. AN APPROACH BY THE WORLD INDICATORS PROGRAM, UNIVERSITY OF OSLO — value dimensions and their antonyms

Personal growth (alienation)
Diversity (uniformity)
Socio-economic production (poverty)
Equality (inequality)
Social justice (social injustice)
Equity (exploitation)
Autonomy (penetration)
Solidarity (fragmentation)
Participation (marginalisation)
Ecological balance (ecological imbalance)

Peace	Violence
Welfare	Poverty
Personal growth	Alienation
Solidarity	Penetration

Ideally, of course, we should aim for **all** peace and **no** violence, **all** welfare and **no** poverty, and so on. In the real world however an all-or-nothing approach is too idealistic. Economists tell us that all adjustments are made at the margin and that it is really a case of more or less rather than all or nothing. I believe the same notion should pervade world studies. While the final goal may be all peace and no violence, the short term goal will have to be a little more peace and a little less violence. The same applies to welfare and poverty — we can't solve the poverty problem overnight so for the next few years we simply have no choice but to aim for a little less poverty by promoting a little more welfare.

Just directing attention to Table 4 for the next few lines, I've suggested that these values and their challenges can be seen on a horizontal continuum. Richardson, though, (P.180) suggests there is a vertical relationship between these values:

'There is a dynamic tension between these four values — each to some extent qualifies and criticises the other three. For example human beings frequently have difficulty in creating physical well-being while at the same time maintaining a sustainable relationship with their physical environment.'

Movements along the horizontal then may affect relationships on the vertical and vice versa. For example, a situation exists in Sydney, Australia, where the international airport is rapidly becoming too small. A decision has to be made, as to whether or not to extend the existing airport or build a second international airport. Accepting that an airport is good for Welfare (it promotes government income that can be redistributed, it gives people greater mobility, it generates employment) then extending the existing airport or building another one may make for less Poverty. On the other hand such actions may be construed as being bad for the Ecological Balance. Then of course there is a question of Social Justice and Oppression — whatever the decision is, i.e., extension of existing site or a new site, those most directly inconvenienced could probably make a case for the government behaving Oppressively. Violence might occur.

The point I am trying to make is that we can rarely, if ever, afford to be too single-minded in our approach to issues. We need to determine what our values are, what values we insist on giving priority to, and what values may have to be sacrificed. Julius Nyerere captures this idea in the Arusha Declaration:

'It is a commitment to the belief that there are more important things in life than the amassing of riches, and that if the pursuit of wealth clashes with things like human dignity and social equality, then the latter will be given priority . . . With our present levels of economic activity, and our present poverty this may seem to be an academic point; but in reality it is very fundamental. So it means there are certain things which we shall refuse to do or accept, whether as individuals or as a nation, even if the result of them would give a surge forward in economic development.'

Within this sort of framework, issues really do become issues. At times they become so clouded with points of contention that they make incredible demands upon our cognitive and value systems . . . but nobody studies world society with the intention of gaining a nice, warm, comfortable feeling, I hope. And anybody who completes a Studying World

Society course without experiencing some cognitive and affective dissonance must surely be deemed to have failed the course.

Table 5 contains ten value dimensions as against Table 4's four values. Further, some of these value dimensions consider the individual, e.g. Personal Growth, Autonomy, as well as social, e.g. Solidarity and the ecological, e.g. Ecological Balance. It is, to my way of thinking, a better table than Table 4. It is also a more complex table because of these three pulls — the individual, the social(7) and the ecological. There are many examples in the real world where trying to achieve one of these can generate conflict with the other two. If for example I become ecologically conscious I may decide to play my part in conserving fossil fuels by driving my car less. If I do this then I will have to change aspects of my life-style, e.g. shopping habits, leisure habits, the number of visits I make to certain people . . . and so on.

Competing pulls

This will bring about changes that will affect me, the individual, and me, the social person. Some of these changes I may have difficulty in accommodating to and conflicts could easily arise. But this is only sketching out the sort of problems that may occur along, what has been labelled, the vertical dimension. Additional problems can also arise along the horizontal dimension, which adds complexity on to complexity. There may be times, for example, when I would quite willingly sacrifice some Participation for some Marginalisation, when I would be very happy to accept some Fragmentation as an alternative to a Solidarity that I found restrictive. There may also be times when my insistence on Autonomy and Personal Growth clashes with other people's notions of Social Justice and Equality. (Ask any married person about that sort of clash!) There are then a multiplicity of competing pulls and the really challenging thing is how to select which ones to attend to and which ones to consciously sacrifice.

Further difficulties arise, though, if we ask whether or not Table 4 and 5 have said it all. There are several values, for example, that are important to me that have not been highlighted in these two tables. They may have

been subsumed, but that is different from being highlighted. Speaking personally, I would like to see Dignity, Loyalty, Care and Rationality included in these tables.

Of course, we do make decisions about how we are going to choose between these competing pulls and then we take subsequent actions. We would never get anything done if we didn't. Some decisions, though, are a lot harder to make than others and there are times when we all resemble Hamlet. Musgrave(8) suggests that decisions that we make easily are made on the basis of 'recipe morals', i.e. the choice does not appear to be complex, and we have on our side prior experience and/or good advice. If, for example, the problem is whether or not I should steal some money from a church poor box then I have any number of injunctions to guide my behaviour in this, and similar situations, for example:

- Thou shalt not steal.
- It's wrong to take what isn't yours.
- Stealing is a sin
- Never should you take from people who need it more than you.

All of these injunctions, whether biblical or otherwise, draw their support from the norms of society. Sometimes, though, the situation is a complex one. For example, I am poor, there is money in the poor box, should I take it? The moral dilemmas that Kohlberg constructs(9), are especially designed complex situations that encourage an examination of a norm (or law) in a set of circumstances that indicate that maybe this norm needs some interpretation.

In such complex situations recipe morals are of little use and we have to engage in reflective thinking about the competing choices. To help us come to a decision we are inclined to use a 'weighting'(10) approach so that we come up with some sort of quantitative calculation. Two big questions are, though, can we reflect objectively — as philosophers would have us to, and do we weigh, with due consideration to norms, as society would have us do.

Questions from philosophers

Philosophers who recommend a more objective approach would have us ask such ques-

tions as(11):

- Have I attended to the facts?
- Have I been impartial? (or do I play favourites?)
- Have I been rational? (or am I swayed by emotions?)
- Have I been autonomous? (or have others unduly influenced my decisions?)
- Will my decision be prescriptive for all? (or should only some attend to it?)

While all of these questions are useful questions, they are tests that we can put upon our thinking rather than questions that point us towards the correct thinking to do and the appropriate moral action to take. The questions that need to be asked if we are searching for a course of action are:(12)

- How can I act that will reflect my concern for others? (N.B. I have selected care as my priority value)
- Will this concern for others involve both helping others and not harming others?
- Will this course of action bring me into conflict with the norms of Society? i.e., will it challenge society's views about justice, equality, participation, fraternity . . . ?
- If I take this course of action do I acknowledge that it will almost certainly not suit everybody and I may have to justify it in terms of the benefits outweighing the costs?

The more objective questions help us validate what we believe our actions should be and the more subjective questions help us vindicate the action we propose to undertake. To these complex questions recipe morals are of little use. Recipe morals can only tell us what 'ought' to be in situations that are cut and dried, tried and tested. Once we move beyond such simple situations reflective thinking is necessary for us to decide and then defend what 'ought' to be.

Classroom methods

Of course, it is one thing to pose these questions in a paper that will be read by adults and quite another thing to develop strategies in the classroom that will help pupils come to grips with these questions. Writing about what should be taught and how it should be taught is always easier than doing the actual

teaching. How can we intervene in the classroom so that our pupils will learn to juggle the philosophers' impartiality, rationality and autonomy with the humanists' care so that they develop imaginative insights and sympathy into the hearts and minds(13) of the people being studied?

Watt(14) suggests that any programme which operates entirely in a rational, intellectual style will not have much success in encouraging pupils to be sensitive to what other people are feeling and to how various situations affect them. An anecdote from the Pulitzer Prize winning book **The Best and Brightest** (1969) by David Halberstam may help to punch this point home. Writing of the gifted and talented men who served Kennedy and then Johnson, Halberstam says,

'If those years had any central theme, if there was anything that bound these men, it was the belief that sheer intelligence and rationality could solve anything.'

This reliance on the rational, intellectual approach to problem-solving led the US deeper and deeper into the Vietnam war. Everything pointed to the Americans winning easily, everything that is except the little men in black pyjamas who had no air force but were fighting for something they believed in. Rogers concluded about this that

'McNamara and the others had no place in their computation for the feeling life, the emotional life of individuals.'(15)

Goals of world studies

What then should a programme, aimed at teaching world studies to school pupils, have as its overall goals? Firstly, it should introduce the pupils to the idea that life requires a certain amount of juggling.

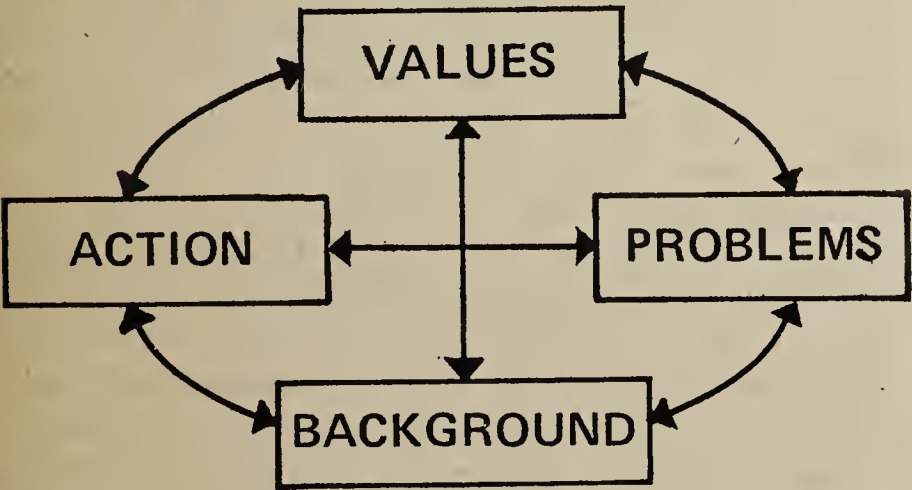
Aspeslagh's work(16) with the Netherlands Institute of Peace Studies is an important aid here. Aspeslagh introduces to pupils the notion of 'us or them' and 'more or less'. We could add 'me or you'. The benefits of more for us should be considered in light of the costs of less for them . . . and vice versa. The advantage of more freedom may have to be judged against the disadvantages of less equality that could ensue. Of course, if we plug for equality then there may be costs to our freedom. Certainly, if I insist on me get-

ting my share of something, then there is a chance that you may not get your share. On the other hand, if I give you your share first, then there may be less for me. Life is seen as something of a trade-off which to my mind is a realistic point of view.

Secondly, a world studies programme should indicate to the pupils that once they have sorted through all the competing values they may arrive at a course of action. Too many programmes of this nature are analytical only, e.g. 'What are the causes of . . . ?' To be truly a meaningful study they should aim to develop policy, e.g. 'What are the cause of . . . and what should we do about it?' The World Studies Project(17) captures this approach as witnessed by Tables 6 and 6a.

TABLE 6: AN APPROACH BY THE WORLD STUDIES PROJECT, LONDON — four central concepts
VALUES — Images of a better world
— self-fulfillment
— the good society
PROBLEMS — seen by victims and by scientists
— poverty
— violence
— Injustice
— ecological imbalance
BACKGROUND — how does the world work?
— structures and Institutions
— attitudes and prejudices
ACTION — to tackle problems and background
— governments/United Nations
— individuals and small groups

TABLE 6a: LINKS BETWEEN FOUR CENTRAL CONCEPTS



Thirdly, a world studies programme should encourage children to imagine themselves in the other people's shoes(18). It is not enough to have a colourful chart to illustrate the fact

that in Country X four out of ten children will die before they are five years old, and two out of ten will have developed permanent physical and/or mental disabilities by that age. It is better, assuming a class of 30, to place 12 cards marked 'Early Death', 6 cards marked 'Permanent Physical and/or Mental Disabilities' and 12 cards marked 'Healthy at Age 5' in a hat and have pupils draw from the hat. It is not enough to have the pupils read a book that summarises the causes of poverty. It is better to display a photograph of a child suffering from poverty and have the pupils explain to that child why he is poor. Teachers must strain their creative energies to develop strategies that will help, figuratively, to narrow the distance between the people being studied and the people doing the study. Only then will Wilson's 'imaginative insights and sympathy into the hearts and minds' of people be a possibility.

The need for commitment

A lot more research has to go into these teaching strategies that will generate other-persons-oriented experiences for our pupils and then once we know something about these experiences we have to determine the right combination of them that will develop a person who feels compassion for his fellow human beings and acts upon it(19). However, we can't sit back and wait for the research findings to come our way. As teachers we must engage in action research ourselves. Senesh(20) would suggest that we start with two questions which we ask our pupils day after day,

- What is my vision of the future?
- What are the value commitments necessary to mould the present into that future?

Senesh argues that this commitment is vital. If we fail to be committed then we lead ourselves and our young into a wasteland. A vision of such a wasteland is conjured up by Vachel Lindsay in his poem 'The Leaden Eyes'.

It is the world's one crime its babes grow
dull,
its poor are ox-like, limp and leaden-eyes.

Not that they starve, but starve so dream-
lessly;
not that they sow, but that they seldom
reap;
Not that they serve, but have no gods to
serve;
not that they die but that they die like
sheep.

For how many is this poem true already?
Can World Studies programs do anything
about it? Maybe our one Goal should be to
not let this poem come true for any more
than it has already. Maybe that is what we
ought to set out to do.

TONY HEPWORTH

Tony Hepworth is a lecturer at Riverina College of Advanced Education, New South Wales. In spring and summer 1978 he was in England, researching into moral education.

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'THE RICH AND THE POOR'

The illustrations on page 55 are from striking and unusual materials produced recently by the Materials on World Studies project, based at Ely.

The materials consist of a pack of playing cards, which can be arranged and structured by pupils themselves in various exercises and activities. Pupils can work with the cards as individuals or — probably better — in small groups.

Aimed at pupils aged 14-16, the pack of 100 cards comprises 40 fact cards, 40 quotation cards and 20 photographs. Any number of arrangements and juxtapositions can be made using 2 cards or more. In addition the backs of the cards have been designed to give statistical information about population distribution, health, literacy, religion etc. The pack comes complete with an introduction and teachers notes suggesting a variety of activities for the classroom.

Each pack of 100 cards costs £2 plus 40p postage (one pack), or 55p (two packs), or 80p (three or more packs). Orders should be sent to Euro Resource and Technology Centre, Back Hill, Ely, Cambs.

Two Sides of the Same Coin — development education, multicultural education

Dave Hicks, Minority Rights Group, London

Teachers involved in multicultural education are sometimes rightly critical of those involved in development education — for the latter focus, it is said, too much on the current social and economic problems of the non-Western countries, and not enough on their history, religion, culture, art, music, literature etc.

But insofar as teachers in these two fields share a similar political perspective, Dave Hicks argues in this article, they are not in fact pulling in different directions. On the contrary, they are two sides of the same coin.

Dave Hicks recalls a particular kind of analysis of world issues — one which sees the world as a set of relationships between 'centres' and 'peripheries'. These relationships exist both within countries and between them. It is not possible, he says, to teach about the so-called third world or about so-called race relations without an image, explicit or implicit, of how these relationships work, and of how they could and should be changed.

The illustrations on this page are from some materials recently published by the Ely Materials for World Studies Project. There are further details on page 54.

Introduction

What possible links **could** there be between teaching about the problems of the Third World and teaching English as a second language? Your initial reaction to this opening question will reveal much about your concepts of development education and multicultural education. The purpose of this article is to explore the main links between these two areas.

In one of the few attempts to examine the relationships between multicultural education and development education Mary Worrall has noted that whilst their objectives would seem complementary, their effect in the classroom has been counterproductive each to the other.(1) It seems timely therefore to begin by clarifying the theoretical relationships between the two so that classroom practice can be better informed. It is also timely in relation to events such as the suppression of the Schools Council Report on Multiracial Edu-

"My proposal is, therefore, surely the mildest possible. Oh, it is so weak! My proposal is that at least we should make the true state of affairs known."

- Soren A Kierkegaard

"British industry, in fact, did not drain wealth from the Third World; it created wealth there."

- P.T. Bauer

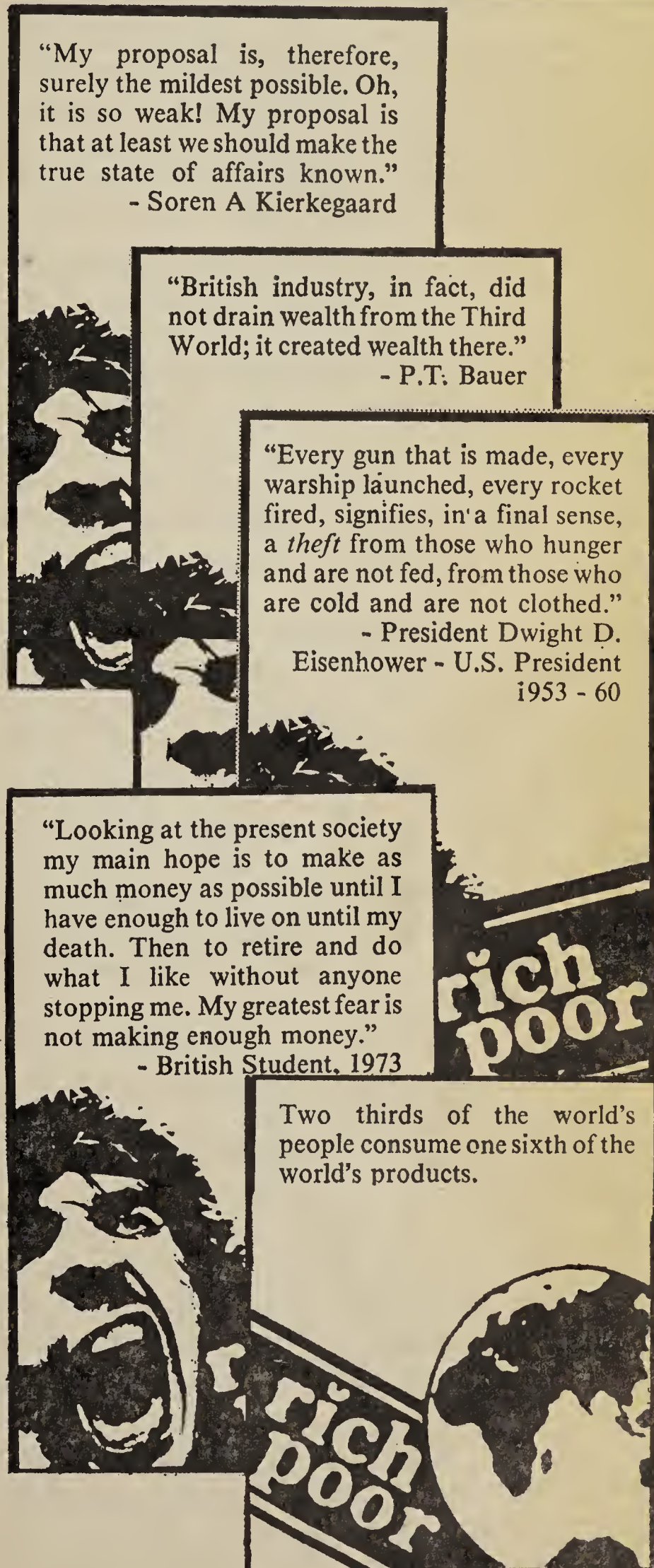
"Every gun that is made, every warship launched, every rocket fired, signifies, in a final sense, a *theft* from those who hunger and are not fed, from those who are cold and are not clothed."

- President Dwight D. Eisenhower - U.S. President 1953 - 60

"Looking at the present society my main hope is to make as much money as possible until I have enough to live on until my death. Then to retire and do what I like without anyone stopping me. My greatest fear is not making enough money."

- British Student, 1973

Two thirds of the world's people consume one sixth of the world's products.



cation(2), Shirley Williams' announcement of DES funding for a standing committee on International Education(3), and the creation of a Development Education Fund by the Ministry of Overseas Development(4).

Whilst some comment will be made later on definitions of terms it is sufficient to note here that multicultural education is concerned with the education of, and education about, the diverse cultural and ethnic groups within a given society. Multiracial education and multi-ethnic education are terms also used in this context. Development education is concerned with the nature of global inequalities and with moves to correct these imbalances. Other terms often used in this general context are international education, world studies, and peace education. Even given some agreement on what multicultural education and development education are each about in themselves how might one still begin to interrelate them? The following model by the eminent peace researcher Johan Galtung may be used to shed some light in gloomy places.

Galtung's Centre-Periphery model

Galtung's 'structural theory of imperialism' (5) is concerned with the tremendous inequalities found both within nations and between them. It provides a useful way of looking at relationships between the rich countries of the North and the poor countries of the South, and also the relationship between oppressed minority groups and dominant cultures. Further, it focuses on harmony of interests and conflict of interests.

The world, according to this model, consists of Centre and Periphery nations. The countries of the Centre are the rich, industrialised, overdeveloped states largely in the northern hemisphere. They exercise economic, cultural, political, military and technological control over the nations of the Periphery. The latter are largely found in the southern hemisphere. They are the underdeveloped countries of the so-called 'third world'.

In similar fashion it is possible to subdivide the Centre and Periphery countries further. Each has its own centre and its own periphery. The 'centre of the

Centre' (i.e. the group which dominates the affairs of the rich North) is composed of those who have the interests of government and big business at heart. 'They' define what is important in economic, cultural, political, military and technological terms. This is not necessarily to subscribe to any conspiracy theory, but merely to acknowledge the power that the centre in the Centre has over defining reality. One might also add that the centre here is largely white, male and middle/upper class.

The centre in the Periphery (i.e. those which dominate the affairs of the poor South) is similarly composed of government interests, the interests of multinational corporations and of urban elites. There is thus a clear harmony of interest between the centre in the Centre and the centre in the Periphery. The North has its bridgehead in the South. But what of the peripheries, those who have been marginalised, those who lack control over their own lives and destinies?

The periphery in the North is composed of those groups who have a low socio-economic status: those caught in areas of inner-city blight; members of cultural and ethnic minority groups who are excluded from an equitable share of a nation's resources, whether employment, housing or education. The periphery in the South (i.e. the majority of the third world's inhabitants) are the rural or shanty town dwellers who again have little control over their own destinies.

The usefulness of Galtung's model in exploring the links between multicultural education and development education becomes clear if we highlight the experiences of both peripheries, in the North and in the South, and if we also highlight the way in which both centres set out to define reality.

Reality as experienced on the periphery

How does it feel to be a member of cultural or ethnic minority group in a rich industrialised society? Whether you are Native American in the United States, Inuit in Canada or West Indian in the UK, several things tend to automatically follow. They all relate in various ways to deprivation. First are the 'objective' aspects of deprivation i.e. the ways in which one is discriminated against socially

and economically. The facts of socio-economic deprivation are easy enough to come by in statistics relating to health, housing, employment and education. Most (but not all) members of most (but not all) minority groups will find themselves in poorer health, or with poorer health facilities, poorer housing, less well paid jobs and under-achieving in educational institutions. This has been well documented for Britain(6).

These aspects of deprivation are closely related to subjective deprivation: feelings of powerlessness, the denial of recognition, stereotyping and frustration(7). It is these aspects of deprivation which, combined with the low socio-economic status already described, cause so many of the identity problems faced by children from minority groups (8,9). The dominant society often wants to assimilate you, whether you wish to be assimilated or not, and in school you are all too often confronted with a curriculum that is highly ethnocentric, and ignorant of your needs.

How does it feel if one takes a third world perspective on world affairs? The extent and nature of the gap between North and South has been well documented and often written about(10). The demands for a New International Economic Order are constantly in the news, sides are taken, obstacles to progress are continually occurring. Naturally there are many variations in how most people in third world countries view their situation. However, some broad similarities are discernable. One might take therefore the whole question of development and underdevelopment. Traditionally (i.e. in Northern terms) this is seen as movement away from an underdeveloped state to a more developed state. Development is thus seen as linear, to save yourself from yourself you follow particular policies that will eventually put you in the fortunate state that the rich countries of the world are in.

A third world perspective on these matters may be somewhat different. Rather than seeing underdevelopment as a state it may see it as a process, a process that began with colonisation, as local economies were distorted to meet the needs of imperial powers, and that continues today as a result of the

control exercised by the North over trade, aid, transference of technology, and so on. You are aware that you do not make the rules of the game, and although in theory the rules can be changed, you have to fight for those changes to take place.

Peasant farmers in the third world periphery may be less aware of the various inter-linkages between their poverty and affluence elsewhere but they are perfectly aware of the direct causes of their own poverty. Baljit Malik has clearly shown that peasant acquiescence to authority is not fatalistic as such, but the most pragmatic approach to their situation of powerlessness(11).

Marginalisation: the common theme

The centre-periphery model helps to draw out the broad similarities of experience between life for most people in the third world (one of the main interests of development education), and for minority groups in a culturally diverse society (one of the main interests of multicultural education). What links them together is the common theme of marginalisation. In both cases we need to examine the nature of structural violence i.e. the way in which violence is built into the structures of a society to the detriment of particular groups. In both areas we must be concerned with inequality of opportunity and of access to resources, with dependency on other groups that define one's reality for one, and with powerlessness and its impact on self-respect and self-confidence. We must also, therefore, be concerned with social justice.

Reality as defined by the Centre

Many of the dilemmas and tensions relating to multicultural education and development education arise from unclarified assumptions about their content and method. In part this can be traced back to the origins of such assumptions. In other words, 'Who defines reality?'. We have briefly touched on reality as experienced by the periphery. We must now consider reality as defined by the Centre. Inevitably this offers as completely different picture.

The problems faced by minority groups are conveniently subsumed under the heading

of 'race relations'; there is the distinct impression that any problems can be solved given enough good will and understanding. There is little cognisance of the fact that a disadvantaged periphery exists in UK society; it is something that it is easiest to forget, overlook or treat as an aberration to the rule. The plight of socio-economically disadvantaged groups is thus not seen as related to the structures of society, or the way it functions, but is seen as to do with the victims themselves. They are in fact blamed for their own oppression.

Race relations is also commonly seen as being about numbers, and about immigration. Myths abound in the common mind about huge influxes of strangers from outside. Officialdom may claim to be more enlightened but the concomitant legislation makes the claim questionable. In addition to a concern about numbers is a general feeling that 'they' should fit in to British society, becoming assimilated and therefore less noticeable, except that we have this incredible colonial hangover about skin pigmentation. Nevertheless there is also a belief that good race relations is really about fostering right attitudes, for after all Britain has a long reputation as a tolerant nation.

When this sort of thinking is reflected in pronouncements about multi-cultural education it results in minor tinkering with the curriculum. The way ahead is seen as more 'English for immigrants', or maybe teaching about the homelands of immigrants. The problem becomes one of assimilation; 'I treat my children all the same, I don't notice what colour they are'. It is not seen as being anything to do with a fundamental rethinking and restructuring of the curriculum. How could it be? Since this is the centre's definition of reality, and the centre's definition also of periphery needs.

A similar pattern is found when looking at the Centre's definition of what world development is about. The perspective taken is a Northern one (Western or eurocentric could alternatively be used here) and development is seen as being about modernisation and progress. It is about 'catching up' with developed countries, which really means the USA, all of which in some obscure way will

bring greater happiness to all. Traditional models of development thus operate in terms of a 'trickle down' process whereby investment is made at the top, in key industries, major irrigation schemes, technological innovations and the like. As this modernisation takes place, progress will gradually occur (indicated by increased GNP), and eventually everyone will benefit. Benefit is probably an operative word here for development is seen very much as a matter of assistance. Those who have made it (the rich industrialised countries) have the panacea to the world's ills and can thus offer 'experts' in every conceivable field of endeavour. This is of course closely tied to the giving of aid which, if done readily enough and at the appropriate points, will facilitate development.

This general perspective on development also has its answers to various global issues. The population explosion (note emotive connotation) can thus be solved by appropriate family planning and population policies. World food problems are similarly solvable by the development of new and better agricultural technologies to grow more, or new, foods. At this level development education is largely seen to be about Third World Problems i.e. 'their' problems, which 'we' know how to solve. One might therefore reasonably teach about countries to whom the UK sends aid, or with whom we trade. It may also be about North-South relationships but set in a framework of traditional 'solutions' to problems.

Even from this brief outline the enormous gap between how the Centre defines reality, and how it is often experienced by the peripheries, should be clear. If it smacks of caricature put it down to the exigencies of space. The main themes still hold true. It remains to consider why centre and periphery perspectives differ so radically.

Group oppression: the common mechanism
Close parallels have been drawn between the way in which the rich North perceives the poor South, and the way in which the dominant white society may view minority groups in the UK (and elsewhere). Close parallels have also been drawn between the experiences and the perspectives of the 'third world' and oppressed minority groups in affluent

societies. Can any common underlying factors be discerned that would relate both the common experiences and the common viewpoints?

The answer may lie in the contention that 'certain forms of oppression are supported by traditional Western thinking and institutional structures' (12). It can be easily documented that 'Western' nations (NB: the term North has been used up to now to subsume East and West) have engaged historically in the oppression of many non-Western peoples. It is generally thought that this occurred in spite of traditional Western ideas and values. However, it may well have occurred because of some basic features of these values.

All cultures tend to view themselves as culturally superior. What is not so common is the traditional feature of Western cultural thinking, that the superior should control the inferior. The idea of the 'white man's burden' is part of this sort of thinking, and imperialism becomes morally defensible as part of a civilising mission. It has been argued that one of the key components of such thinking is the idea that human reason should dominate and control nature (13). Historically Westerners have identified themselves with reason and other peoples with nature. Western thought itself is based on a tradition of dualist thinking. It is a way of looking at things which sees all elements in the universe in terms of conflicting forces. Any two things which differ thus have to have a value judgement placed on them. One has to take sides because both cannot be accepted as of equal worth: **either** one **or** the other is superior.

Western norms are thus all too often assumed to be those of the world as a whole. Cultures were, and still are, ranked on a hierarchical scale. It was this world view which justified so many colonial excesses, and European attitudes in this period have been well documented (14). Many of the commonly held assumptions about the third world today are a continuation of this sort of thinking. What is also clear, of course, is that this sort of evaluation of other cultures does not apply to other parts of the world, but also to ethnic and cultural minorities **within** Western cultural settings. It is no wonder that minority

groups in the United States in the 1960s felt more in common with third world peoples than they did with the American government. The massacres of American Indians or Australian Aborigines were part of the great civilising mission. They were not an aberration but the logical outcome of labelling groups as inferior.

Group oppression is thus built into our social order. 'Colonial brain damage' tells us how we should react to minority groups in the UK, and many people of course still react accordingly. Some of the basic causes of sexism also derive from the same ideas, values and structures which have made racism a norm in Western societies. Women are placed roughly in the same category as non-Westerners. Their experience bears close parallels to that of other oppressed minority groups (15).

Self-reliant development: the goal

The way ahead is probably indicated by a dialectical view of reality i.e. a consideration of both centre and periphery perspectives, but with more emphasis on the latter since the former has held sway for so long. Of course matters are not so simple as they have been described here, and one of the major changes that has been taking place is a growing awareness of the **real** needs in multicultural education and development education. This awareness is of course related to clearer perceptions of relationships in world society as a whole.

In matters of world development the stress is increasingly on the satisfaction of basic needs, beginning with the rural farmer rather than the urban elite. It is also on self-reliance, that is, relying on the strengths of the society involved rather than being dependent on outside help and 'experts'. This is building from the bottom up, it acknowledges (at least theoretically) the need for structural changes that share power more equally and lead to increased autonomy. In practice the bridgehead created by the North in third world countries is often a major obstacle to this.

Minority groups also are calling for structural changes in more just access to resources, as well as real freedom to be themselves in a pluralist society. Redistribution of power i.e. increased control over one's own life,

CLOSED <—————> OPEN				
DEVELOPMENT EDUCATION	problem	poverty	North-South	oppression
	solution	modernisation	international justice	structural change at all levels
	focus in education	information	sympathy	political skills, self-respect
No links at this end of the spectrum between development education and multi-cultural education			Zone of convergence at this end of the spectrum between development education and multi-cultural education	
MULTI- CULTURAL EDUCATION	problem	immigrants	conflict	oppression
	solution	assimilation	better race relations	structural change at all levels
	focus in education	information	tolerance	political skills, self-respect

gives one greater choice over cultural identity, greater access to the goods of life, and increased autonomy. Self-reliant development for the third world and for minority groups in the UK means release of control from the centre and claiming the right to control one's own destiny from the periphery. Eggs have to be broken before the new omelette can be made, however.

It should be clear by now that depending on where one is looking from, multi-cultural education and development education can take on quite different appearances. The diagram on this page is an attempt to show a) the spectrum of concern within each of these two fields, and b) the point at which the links between the two become clear. It is in no way intended to be definitive but rather it is offered as a frame-work for possible debate. It needs to be redrawn immediately . . .

Conclusions

It is hoped that this diagram, arrived at via Galtung's centre-periphery model, sheds some light on the potential relationships between multicultural education and development education. At the closed end of the spectrum both fields take groups 'out there', or from 'over there', as their focus. Both groups create problems; the victims are blamed for their own oppression. This end of the spectrum is the oppressor's definition of reality. There are clearly no links between multicultural education and development education. Somewhere around the middle of the

spectrum both fields take relationships as their focus. The problem now is not 'them', but how do we all get on well together? Answers are formulated in terms of traditional liberal solutions which require tolerance and common-sense. These, combined with the correct facts, should result in a gradual shift to a fairer world. Obviously some parallels can be drawn at this point on the spectrum between multicultural education and development education.

At the open end of the spectrum both fields start with the experiences faced by groups in their everyday situations. They listen with compassion to the voice of the oppressed. The conflicting attitudes and value-positions are examined and explored, as are the full dimensions of structural violence. Both personal change and fundamental societal changes are seen as necessary to attain social justice for all. This is the zone of convergence, here multicultural education and developmental education can be seen as two sides of the same coin.

At this open end of the spectrum it may be better to talk of multi-ethnic education as an acknowledgement of the diversity of groups with particular needs. Similarly development education here overlaps considerably with peace research and peace education. Multi-ethnic education is not just about groups in the UK, it must also be aware of minority groups elsewhere in the world(16). It thus takes on an international dimension. Development education, one UN definition

states, is also about participation in one's national and local community. It thus takes on concern for one's more immediate environment. The two are inextricably intertwined. Changing the ethnocentric curriculum is only part of the struggle(17), a struggle which must be based on education for justice(18), as well as fighting for change at all levels of society.

DAVE HICKS

Dave Hicks is Education Officer with the Minority Rights Group, and is currently directing a project on bias in textbooks, with particular regard to development education and multi-cultural education. Previously he was a lecturer at Charlotte Mason College of Education. He can be contacted at 2 Tarn Cottages, Grasmere, Cumbria LA22 9SF.

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13. Ibid.

14. Kiernan, V. G. **The Lords of Human Kind: European attitudes to the outside world in the imperial age**, Penguin Books, 1972. As witness to the continuation of these attitudes today and perception of them, an Indian acquaintance recently remarked 'The thing about South Africa is that you know apartheid goes on there. The thing about living in Britain is that they pretend it doesn't!'
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16. Examples of this are given in Hicks, D. W. **Rights, Power, Culture & Minorities: Some notes for teachers in multicultural societies**, to be published in 1979.
17. The Education Officer for the Minority Rights Group is currently engaged in a project examining 'images' of the Third World and multiracial Britain in UK textbooks. He would be interested to hear from teachers who are concerned about bias in teaching materials; address: 2 Tarn Cottages, Grasmere, Cumbria, LA22 9SF.
18. An admirable exploration of the meaning of social justice and its educational implications is to be found in Wren, B. **Education for Justice**, SCM Press, 1977.

NEW WAYS IN EDUCATION

The editorial of this issue of **The New Era** refers to the 'radical' ideology in education, which sees educational change as part of the reconstruction of society on socialist principles.

Some essays reflecting this ideology with particular regard to certain African countries — Tanzania, Zambia, Mozambique, Guinea-Bissau Zimbabwe — are contained in the most recent issue of **Development Dialogue**, available free of charge from The Dag Hammarskjöld Centre, Övre Slottsgatan 2, 752 20 Uppsala, Sweden.

TEACHING ABOUT INTERDEPENDENCE

'Objectives: to discover one's attitudes toward and knowledge of other people and world issues; to recognise economic and cultural linkages between the local community and the world; to interpret statistics on development and to use them in identifying the disparities in standards of living among the nations of the world . . .'

These are the objectives of the first unit in a course outlined in **DEVELOPMENT AND INTERDEPENDENCE: a One-Semester Model Curriculum for Secondary Schools and Undergraduate Colleges**, prepared by Walter S. Schaeffler.

The book contains many useful address lists and bibliographies, and a lot of basic factual information about world trade and development. There are also several useful suggestions about teaching methods and approaches. It has 100 pages, and costs \$4. It can be obtained from Global Development Studies Institute, PO Box 522, 14 Main Street, Madison, NJ 07940.

All the World's a Television Screen — the media as a resource for learning

Derek Heater, Brighton Polytechnic, England

Children and young people derive more knowledge about the modern world from television than they do from school. What, then, is the school's responsibility in this regard? This is the basic question discussed by Derek Heater in this article.

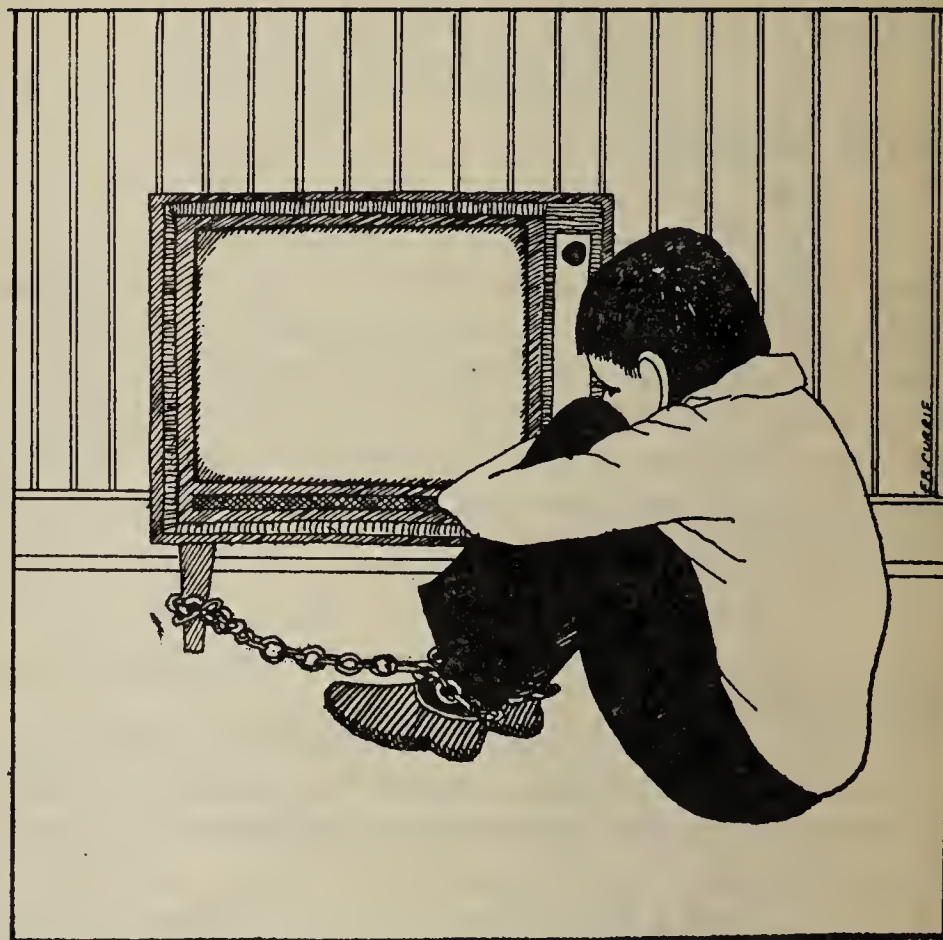
Derek Heater's conclusion is that the teacher has two main responsibilities: 'to provide an intelligible framework for a thorough understanding of what is viewed, and to develop a critical awareness of the limitations and distortions of the media' — 'international political literacy' on the one hand, and 'teleliteracy' on the other.

Introduction

The statistics abound — how many hours the average child watches television compared with learning in school; how many murders the average child witnesses on television; what proportion of our whole lives we sit in front of the box. It is important, therefore, to ask what influence television has on children's images of and attitudes towards other peoples and the world at large.

First, one must note the possible influence of incidentally acquired information and messages from a wide range of entertainment rather than current affairs programmes — from travelogues through international sporting activities to comedy programmes. Although one should by no means underestimate the impact of this kind of viewing compared with the specifically news-instructional kind, the messages transmitted are certainly not uniform.

On the positive side, much more information is now presented to young people about life-styles in other countries than had ever been possible before the advent of television. Moreover, no doubt young people acquire or are prompted to find out certain basic information about different countries as a result of interest in international football competitions, Olympic Games and the like. It has even been claimed for situation comedies like **Till Death Do Us Part** that they have been 'letting the healing light of laughter into



some dark corners of human prejudice' (1).

Yet the general impressions gleaned from such viewing habits may just as easily be harmful from the point of view of international education. For example, the programmes about other countries and cultures, although incomparably more skilfully presented than the excruciating cinema presentations of a generation ago (superbly caricatured by Peter Sellers in 'Bal-Ham, Gateway to the South'), still nevertheless teeter on the edge of exotica. Children can thus easily conclude that the rest of the world is comprised largely of anthropological curiosities. The screening of old films may be even more dangerous since so many were made in days of less wisdom and certainly less sensitivity with regard to ethnic stereotyping. And finally, the noble tradition of international sportsmanship can also be seen in disfigured forms in the degenerate triviality of **It's A Knockout (Jeux Sans Frontières)** or, even worse, in the spectrum of soccer violence from mid-field punch-ups through spectator hooliganism to actual international conflict as in the

'football war' between Salvador and Honduras.

International politics

In the more direct way of purveyor of information, television has been shown in a number of research surveys to be considered by young people as the most significant source of information — more important than the family or school, for example(2). In many ways the most interesting of these investigations has been by the Australian, R. W. Connell(3), who found in his questioning of children aged 5-16, that they often knew more about foreign than about domestic affairs, almost entirely because of what was conveyed by the medium of television. For example, he discovered that children learned about the American President before their own Prime Minister and, at the time of the enquiry, they knew more about the Vietnam war than about Australian domestic events.

It may be argued, of course, that it is not the 'foreignness' of these topics that was of interest but the interest potential of dramatic and colourful personality that gripped. Nevertheless, the general point remains that through the medium of television, news about foreign conflict and personalities is immediately accessible and as a consequence children at quite an early age acquire information about affairs at great geographical distances from their immediate environment.

On the other hand, one should not be too sanguine about the thoroughness with which young people obtain an education in world affairs through television. After all, if adults as has been shown(4), are resistant to news and current affairs programmes, how much more likely is this to be the case with those in younger age groups?

The classic, though admittedly dated, work of Professor Himmelweit and her associates revealed how small the impact was two decades ago: 'Television, we found, made viewers somewhat more interested in other countries . . . The difference . . . was not, however, significant . . . The lack of gains in current affairs is unexpected, since television excels in providing this type of information'(5). Yet the passage of the years, increased familiarisation with the medium, in-

creased sophistication of programme presentation have not materially changed the situation. A Schools Council Research project published fifteen years later, for example, gave only 7% of the teachers as believing that television increases children's interest in current affairs. 'There is much half-digested information,' declared one respondent. 'Names of people and places in the news are bandied about with, as a rule, little or no understanding of what was involved'(6).

Even Connell's Australian research, showing greater awareness of foreign compared with domestic news, revealed confusion resulting from the close juxtaposition of diverse items in single news bulletins — not to mention the 15-year old lad who explained that 'we got Dad this TV for his birthday so that he could watch the news whenever he likes, and we watch whatever we like'(7). One of the most inhibiting factors deterring young people from benefitting as much as they might from television news and current affairs output is the very obvious snag that such programmes are designed for an adult audience. Teachers and producers of school learning materials of course tailor their matter and methods to the age and ability of their pupils. This is just not so of the great majority of television current affairs programmes. There are one or two exceptions, it is true, notably BBC 1's **John Craven's Newsround**. This is a noteworthy venture because it combines a heavy emphasis on human interest and specifically children's stories with an adult style of presentation — long on factual reporting and short on explanation.

It is, in fact, very difficult to draw anything but very tentative conclusions about the influence of television in shaping young people's views of the world. Very little research has been conducted in Britain and that undertaken in the United States has produced only cautious conclusions. Interestingly, like much work in the general field of socialisation research, the influence of the home environment seems to be important. There is a greater interest in current affairs, approached through both newspapers and television among young people living in homes that encourage discussion and show mutual respect for points of view across the

generations than in more narrow-minded families. A confirmation of the commonsense obvious, no doubt, but that is the present level of research in this difficult field. The problems of isolating the particular influence of any given agent and the tracing of cumulative effects are of course enormous.

The teacher's role

What then, in the light of this evidence, can and should be done to utilise the media as sources of international education? One possible stance is that the majority of people (adults as well as children) are really not all that interested in world affairs, that to try to make them so is rather like knocking one's head against a brick wall — only worse, since there is no satisfaction in experiencing the pleasing contrast when one stops.

Another conclusion is that, since the task of education in world affairs is so important and since the potential of the media, especially television, is so great, greater efforts really should be made to stimulate interest and to inform the populace at large. Perhaps by a lighter, more entertaining format, by the provision of clear and simple background to the news — in short, by making a deliberate appeal to those members of the public, young and old, who are really not all that interested. As long ago as 1951-52 Dr Belson conducted experiments to determine how much viewers retained when watching a five-minute current affairs programme. The very poor results led him to recommend 'the use of simpler language, the development of a greater awareness of the paucity of specialized knowledge in the general public, the repetition of important points and the greater use of summaries' (8).

The lessons seem to have been only partially learned. In the way that **On the Move**, for instance, has been deliberately designed to attract adult illiterates, programmes need to be devised with the specific educational purpose of sparking off interest and so make inroads into international political illiteracy.

This brings me to my final point — the crucial role of the school. It is surely quite clear from the evidence that the teacher cannot shrug off responsibility for international understanding on the argument that

his or her pupils will pick it all up in other ways. For even if the pupils do acquire a certain amount of understanding about the world from the media (and most, as we have seen, will acquire very little), the teacher still has two supremely important functions: to provide an intelligible framework for a thorough understanding of what is viewed and to develop a critical awareness of the limitations and distortions of the media.

Several of the research investigations like that of Connell referred to above (and others) show how common it is for children to appeal to adults to explain or interpret material they see on television. Such explanation and interpretation is surely the responsibility of the teacher. But beyond that the teacher has the task of placing the snippets of news into a comprehensible context that is so frequently and perhaps inevitably lacking from brief news bulletins or newspaper reports. And while teachers are providing this coherent framework they should also be making their pupils conscious not only of the traditions and styles of television reporting and interviewing, but also of the latent messages conveyed in a wide range of programmes. They have the duty of teaching 'teleliteracy'. The simultaneous advantages and drawbacks of TV have been explained by Connell:

'Under the influence of the mass media, and particularly under the influence of television, the political community to which children relate themselves is not the nation, but the world. We can see that the global network of mass communications is indeed breaking down parochial tradition and bringing up the children as citizens of a global **polis** . . . (But) Only half of the classic exchange between the citizen and his city is present here. Television can show things to fear, things to be shocked by, things to amuse, things to like and things to hate, but it does not show the children things to do, forms of engagement. It simultaneously draws them in and holds them at a distance . . . they come early to know about, and react emotionally to, those events which are most distant from them and least susceptible to influence exerted by the people around them' (9).

In short, far from the task of education in

world affairs being taken out of their hands, teachers have a heavy duty to discharge: to counteract apathy, ignorance, misconceptions and prejudice and to stimulate interest knowledge, understanding and empathy; to counteract the malignant influences of some of the mass media and to stimulate a positively critical attitude towards the material of quite splendid quality readily available for those who can learn to care.

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WORLD STUDIES RESOURCE GUIDE

The Resource Guide published by the Council for Education in World Citizenship is an extremely comprehensive and useful listing of organisations and materials. But such resource guides can all too quickly become out-of-date. However, this particular one has a 1978 Supplement, containing invaluable information about recent changes of address, and recently published teaching materials.

The supplement on its own costs 15p including postage. The Resource Guide and the supplement combined cost 60p, including postage. They can be obtained from Council for Education in World Citizenship, 43 Russell Square, London WC1B 5DA.

TEACHING AND LEARNING ABOUT JAPAN

'Pupils write down the names of their 'ten most important countries in the world', and rank them in order of importance. Which countries would they most like to visit, and why? What do the ten countries have in common that make them 'important'? (Size, population, armed forces, resources, high living standards?) Rank in order the ten countries in terms of prosperity and modern technology. What advantages or disadvantages are there to living in each country? What, in particular, do pupils think and know about Japan?'

This is an exercise in an invaluable resource book by Richard Tames, **The Japan Handbook: a guide for teachers**. The book is extremely clear and readable, and very attractively presented. There are sections on Geography, History, Society, Politics, Economy, Religion and Culture, and some splendid address lists and bibliographies.

The book is available from Paul Norbury Publications, Caxton House, High Street, Tenterden, Kent.

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BOMBS FOR BREAKFAST

COPAT — the Committee on Poverty and the Arms Trade — has produced a useful booklet on armaments, entitled **Bombs for Breakfast**. It contains statistical tables and cartoons, and chapters entitled The Arms Suppliers, The Poverty-Repression-Militarisation Cycle, and Case-Histories. A separate paper, available free of charge from COPAT, provides notes for speakers and teachers. The booklet costs 50p, and can be obtained from COPAT, 5 Caledonian Road, London N1 9DX.

FILM CATALOGUE

The Third World First Film Catalogues lists over 150 films available from distributors in Britain on world development issues. There is a section on Western Society, with sub-sections on Northern Ireland, Protest, Racism, Communist Action etc, as well as sections on Africa, Asia, India, Middle East, and Latin America. The catalogue costs 40p, plus 15p for postage, and can be obtained from Third World First, 232 Cowley Road, Oxford OX4 1UH.

WORLD STUDIES IN TEACHER EDUCATION

Lecturers in colleges and institutes of education will be interested to read the newsletter of the World Studies Teacher Education Network, and to receive details of a conference taking place at Hertford, 17-19 September 1979. They should please write to Colin Harris, Hertfordshire College of Higher Education, Hertford SG13 8QF.

Self-Help and Education in a world of Change — the case of the Fulani N'ai in Nigeria

R. Jackson, University of Reading, and E. Chimah, University of Jos

The Fulani N'ai are nomads. This means, amongst other things, that they pose problems for educational administrators. This article recalls these problems, and then describes a recent self-help project near Jos in which the Fulani created their own adult education programme.

The article closes with a list of considerations which the Nigerian Federal authorities may want to bear in mind when devising educational schemes for nomads within their borders.

The Problem

The Fulani(1) numbering between 5 and 6 millions, inhabit parts of Niger, Camerouns, Guinea and Northern Nigeria. Some doubt exists concerning their origin(2) but it is possible that they are of Arabic stock although they have inter-married with Negroes for some centuries. During the 18th century the Fulani rebelled and under the prophet, Usman dan Fodio, they deposed the existing emirates and replaced them with those of Fulani origin(3). Thus the foundations of a Fulani hegemony were laid and its peak was reached, during the mid 19th century, under Shehu Ahmedu(4). This Fulani empire was destroyed by the advance of British colonial power during the early 20th century(5).

From that time onwards the gulf between the elite or urban Fulani and the 'true' or Cattle Fulani, the **Fulani N'ai** widened. The former often sought Quranic and Western education while the latter remained illiterate. The prestige and wealth of a member of the **Fulani N'ai** was determined by the number of cattle he owned. To ensure a sufficiency of pasture for the cattle(6) the **Fulani N'ai** make journeys of 360 miles or more each year(7). For much of the year they are on the move although they rest in their home village during **rumirde** or rainy season, lasting from July until September and the dry season, or **chedirde**, from December until February(8).

The herdsmen consist of the young able-bodied males aged from 7 years upwards and



thus Nigerian authorities pressing ahead with the implementation of a free and universal primary education system (UPD) are faced with the complex problem of educating the young children of the nomadic Fulani. The latter, once a privileged group, now appear to be one of the most disadvantaged groups in Nigeria. In this paper the authors will examine briefly some educational schemes for nomads in other countries, survey the current attitudes of the **Fulani N'ai** towards education, describe the rudimentary self-help scheme one group of **Fulani N'ai** has established and list some considerations the Nigerian Federal authorities may want to bear in mind when devising educational schemes for the nomads within their borders.

Educational Provision for Migrant Workers

The problem of educating migrant workers is one which faces the authorities in a number of countries. Thus the Soviet Union makes special educational provision for the Kazakhs in Siberia, the Swedish government for the Lapps in Scandinavia. However, in this paper

an examination will be made of educational provision for migrant workers in the United States and in the People's Republic of China. Their example may indicate which strategies may be of use in helping the **Fulani N'al**.

In the United States, Blacks, Puerto Ricans and Mexicans form the majority of migrant workers. These ethnic groups are often thought of as the disadvantaged groups. The fact that they are also migrant workers only increases their educational and other disadvantages. They are in fact in a situation analogous to that of the migrant workers in developing territories. Health facilities are inadequate and living standards generally low while books, educational facilities (other than on-the-job training) are rarely, if ever, available. In such families there are few who are literate and education is not always highly valued in their communities.

To increase the educational opportunities for such migrant workers the state and Federal Governments have made portable classrooms, housed in caravans, available in those areas and at such seasons of the year when migrant families are present. Some caravans are equipped as libraries, audio-visual equipment rooms, reading clinics, sciences laboratories, medical clinics and the like (9).

In Communist China about one third of the total surface is inhabited by nomadic national minorities. These occupy the strategic border regions. Thus the Chinese authorities have made strenuous efforts to educate these Mongolian, Uighur and Kazakh nomads not only in their own language but also in the national language — Mandarin Chinese. Computational and other skills are taught and great emphasis is placed on ideological training since the minorities live in the strategic border areas. Thus dedicated Communists live and work among the children of these nomads in eight designated centres situated at key points along the migratory journey. Assignments and work schedules are so arranged that children are given a sufficiency of work to tide them over until they reach the next centre.

Yet another strategy resembles the English 'monitorial system'. Using this method the teacher gives instruction to the brighter

or older pupils who are then required to teach the other children during the period of the teacher's absence and occasionally the pupils are also encouraged to teach their illiterate parents. Teachers make periodic visits to monitorial groups in order to check whether any progress is being made by the children (10).

The attitude of the Fulani N'al toward education

In Nigeria, as in many parts of West Africa, the coastal regions are underdeveloped educationally compared with other areas. More favourable attitudes towards education have been noted among the southern peoples of Nigeria (mainly Christian) than among the Northern populations (mainly Muslim). The latter have always had a higher regard for a Quranic education. Kabu put the matter this way:

In the view of Muslim the aim of human existence is to prepare for the attainment of salvation and paradise hereafter. Hence the observance of the socially acceptable and positive codes of behaviour keeping to God-given law, the **shari'a**, as an ideal requiring the development of learning facilities if this ideal is to be realised. Such realisations are binding on the **umma** the community of learners, and require learning facilities. Thus until very recently, Quranic education was a major societal responsibility and prestige in traditional societies . . . (11)

There are indications that in Northern Nigeria the traditional respect of Muslims for a Quranic education is being supplemented by one which gives high regard to the western variety.

In a study published by Hake during 1970 (12) it was noted that among the Hausa people of Northern Nigeria, among whom the greater proportion of the **Fulani N'ai** live, 64% of the adults interviewed were in favour of a western type of education, although there were very mixed feelings about the education of girls (13). In spite of their regard for the preservation of Hausa customs, 55% of the parents interviewed wanted the medium of instruction to be in English (14).

Further, 48.1% of the parents thought the

teachers in Quranic schools, known as **Mal-lams**, were inferior to the Nigerian teachers in government primary schools (15). Yet there was still a large proportion of parents who thought that there was some value in giving their children a Quranic education (16). What is important about these findings is the large proportion of Hausa parents who are showing increasing interest in securing an education for their children.

Are these changing sentiments to be found among the **Fulani N'ai**? The greatest Fulani theoretician and prophet, Usman dan Fodio, stressed his belief that it was a sacred duty of all Fulani communities to have one learned teacher. His message was so telling that teachers became his most enthusiastic supporters during the rebellion (17). Even the greatest of the Fulani emirs, Shehu Ahmedu, functioned as a teacher and instituted a system of local and national school examinations (18).

The message and example of the ancients have not been lost on the modern **Fulani N'ai**. This is demonstrated by the provisional results of research carried out in this field in the Faculty of Education, Jos University, by one of the authors (19). Briefly, he found that:

- About 70% of those **Fulani N'ai** interviewed were in favour of a formal western education for their children,
- The **Fulani N'ai** were ready to withdraw some of their children from traditional work tasks to enable them to receive a formal education,
- The **Fulani N'ai**, in contrast to the Hausa parents, thought that both boys and girls should be provided with formal education.

Self-help schemes among the Fulani N'ai

Some members of the Fulani people living in the Miango Village, near Jos in the Plateau State, began to show concern about the lack of educational provision for their people. Inquiries about possible aid from the local education authorities produced no positive results. However, the Fulani on their travels heard news, as they had done for centuries, in markets along their route in Kaduna and in Zonkwa that some Fulani were establishing their own adult education classes. A

meeting was therefore called in Miango during the wet season of 1972 when all the **Fulani N'ai** were in their home village. It was agreed to establish **Kungivar Miyetti Allah**, (Association for praising Allah). The objectives of the organisation as given on the membership card were:

- (a) To create community self-help projects
- (b) To dispel ignorance among adults and to enable them to read about the Muslim religion both in Arabic and in Latin scripts,
- (c) To improve cattle husbandry skills among our people (the **Fulani N'ai**),
- (d) To enlighten our people about the medical treatment of cattle provided by government agencies,
- (e) To improve our children's knowledge of Muslim learning and religion.

About 65 members contributed what they felt they could afford and two thatched mud huts, equipped with low internal mud walls (used as seats), were employed as classrooms. Chalk was purchased and make-shift blackboards were obtained. Books and writing paper were purchased out of their meagre funds. Later more adequate supplies were obtained free from the local educational authority in Jos. Adult education classes were thus organised during the wet season and were held twice per week, usually for one to two hours, during the late afternoon when the main job of guarding the cattle was over.

Lessons consisted in reading drill, using the phonic methods, of key words in the text. These were written on the blackboard and repeated by the class in chorus prior to reading the text. Then the words were copied neatly into exercise books. The classes attracted about 20 adults each session. But also they did more than that — they brought some organised education to village areas where it had never been before. Those fortunate enough to attend such literacy classes often taught other adults and children and so created a wider potential market for educational services.

It is to the satisfaction of this demand, believed by the authors to be expanding steadily, that this paper is directed. It is in the light of the above discussion that the

authors offer some suggestions.

Some considerations to be borne in mind in extending educational provision among the Fulani N'ai

(a) Educational provision might be controlled by a committee specially convened for this purpose and on which prominent Fulani are represented. The committee might include its own evaluation team i.e. one or two Inspectors. Further assistance should be given to existing self-help schemes(20).

(b) A special school/college should be located in northern Nigeria where the Fulani might be given basic training to enable them to become herdsmen-teachers(21). They should be required to teach at least three years among the Fulani before taking up other posts.

(c) The medium of instruction might be in Fulbe and Hausa. The more able might be offered English as a second language.

(d) The committee might compile a curriculum based on Islamic/Fulani culture. The content might focus on the scientific, economic and social problems of cattle rearing, arable farming, hygiene and other matters close to the heart of the nomadic Fulani(22).

(e) Teaching might be organised on the basis of mobile teachers operating from fixed centres along the cattle trails, or in certain cases teachers might be allocated to certain groups of families. Other measures which might be considered include mobile classrooms which might be created by using lorries or vans. Both the direct method of teaching and the indirect 'monitorial system' described above might be used were appropriate.

(f) The more able pupils might be selected for further training as teachers, veterinary workers, health workers and local and federal government Liaison Officers.

One of the most important criteria in selecting candidates for advanced education should be the commitment of the candidate to preserving the way of life of the **Fulani N'ai**.

Summary

The **Fulani N'ai**, once a privileged group, may now be classified as one of the disadvantaged groups of Nigeria. Nevertheless if the Nigerian



Federal and State authorities drew upon the Muslim educational traditions long held by the **Fulani N'ai** and exploited and extended the self-help projects currently being developed, there seems little doubt that a system of education suited to their needs, and supportive of their treasured traditions, could be developed among the **Fulani N'ai**.

RAY JACKSON, CHIMAH EZEOMAH

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Learning for Change — a project among rural women in Portugal

Teresa S. C. Gomes, International Grail Movement, Portugal

This is a brief account of educational work based on the ideas of Paolo Freire.

It is interesting to compare it and contrast it with the earlier account, in this issue of *The New Era*, of educational work amongst the Fulani N'ai in Nigeria. It is also interesting to note that the general approach to teaching and learning outlined in this article is similar to the one implicitly proposed in the article by Dave Hicks.

Background

The Project of Socio-cultural Action among Rural Women of the districts of Coimbra, Aveiro, Porto and Vianã do Castelo (Portu-

gal) was started in June 1975, through the initiative of a group of women who are part of the International Grail Movement. This initiative follows others undertaken by the Grail in rural areas in Portugal since 1962, namely:

- a project of community development in 15 rural villages in the district of Portalegre (1962-1972);
- literacy and basic education programs for adults in villages and poor neighborhoods in the districts of Portalegre (1968-1970), Lisbon (1969-1971), Coimbra (1969-1977) and Porto (1975-1977);

- a project of sociological research with the active participation of the local populations, in 4 villages of the district of Coïmbra (1972-1974);
- a project of mobile teams reaching about 180 villages in the North and Center district of Portugal to assist Christian communities in their reflection on the post-revolutionary social and political events, in the light of Christian faith and responsibility (1974-1975).

The decision to undertake specific action with groups of women grew out of a twofold awareness:

- on one hand, the direct knowledge of the living conditions of the rural women in the North and Center of Portugal and the recognition of their marginal situation in all spheres of social, economic and political life;
- on the other hand, the conviction that the contribution of rural women is essential to the overall development of the country in order that the changes on the structural level may be related to the daily life of the local populations and in turn be influenced by them.

Objectives

The following are the objectives of this Project:

- to contribute to the growing awareness of rural women in regard to the specific forms of oppression which characterize their situation and to stimulate their contribution to the development of their local communities;
- to provide ways of non-formal education through which the women may develop their personal capacities and prepare themselves for communal actions;
- to encourage and support initiatives and efforts which the women may devise in response to local needs.

Types of action undertaken

The actions undertaken within the framework of this Project answer needs and aspirations expressed by the groups of women. They are, at present, grouped in the following way:

— Circles of discussion

The circles of discussion are seen as a

first step to encourage the women to express their needs and desires and to look for ways to answer them. This is done through the analysis of different aspects of their life situations (such as: family life and its problems, work conditions, education of the children, nutrition, etc.):

— Basic education programs

Considering the fact that 40% of the Portuguese women are illiterate, basic education includes literacy and post-literacy programs and preparation for the primary school examination. The themes chosen as challenges for the learning process are taken from the women's immediate interests and concerns, so that all the subjects introduced are directly related to their daily experience.

— Continuing Education programs

These include, at present, learning units of approximately ten meetings on: health and nutrition, women's rôle in the local economy, child care and children's education. Other learning units are developing as the groups progress, e.g. women's rights according to the new Civil Law.

— Training of local leaders

The local leaders are recruited by the groups themselves and follow a program of initial formation prepared by the coordinators of the Project. Ongoing formation is assured through the assistance given by the staff of the Project to the local groups and through regular meetings held for the animators of a given area.

Pedagogic perspectives

In agreement with the goals established, all actions undertaken adopt an active and participative pedagogy, following the steps of any 'conscientization' process. This includes:

- an initial stage of contacting the people and listening to their interests and concerns, in order to establish the 'generating themes' which are key to their situation;
- feeding back to the groups the themes identified, through codified 'challenge-

- situations' in which the members of the groups recognize their problem areas;
- analyzing together the context, the causes, and the consequences of the situations presented (decodification);
 - ascertain concrete forms of action which the groups may undertake to change the situations analyzed.

Learning Aids

Learning aids are produced in direct response to the topics chosen by the groups. The materials already in use include:

- audio-visual presentations on different aspects of the lives of the women (e.g. a series of eight episodes portraying the different rôles of women in family life);
- sets of cards, posters, slides and other material needed for the literacy programs;
- a series of booklets containing reading material for the discussion-circles and basic education programs;
- four booklets on nutrition and health as part of the continuing education program;
- one booklet on 'how to conduct a meeting', to be used by the animators of the groups.

Expansion

At present, the Project reaches about 200 women in the district of Coimbra (18 groups) and 140 in the districts of Aveiro, Porto and Viana do Castelo (11 groups).

The groups meet daily, weekly or every fortnight, according to the type of program in which they are involved. The average number of participants in each meeting is 12.

The contact and interaction among the different groups is stimulated through the publication of a newsheet — with the title 'Living, communicating' — written by the members of the different groups, and through yearly regional meetings of participants of all the groups.

Regional structures

The coordination of the Project is the responsibility of two regional teams, one working out of Coimbra and the other out of Porto.

These teams have a total number of 5 members, three working fulltime and the others part-time.

The task of the coordinating teams is:

- to establish the first contacts in the villages in view of the formation of new groups;
- to prepare the programs and to stimulate the group process in its initial stages;
- to promote the training of the local animators and to support them in their action;
- to produce the educational aids necessary;
- to stimulate the inter-action among the different groups.

Sponsoring group

The Project is sponsored by the International Grail Movement at present working in 22 countries in Europe, North and South America, Africa, Asia and Australia. In Portugal the Grail started in 1961.

The actions undertaken by Grail teams vary according to social and cultural situations. Their common goal can be expressed as:

- encouraging the developments of women's aptitudes and capacities in all spheres;
- fostering women's contribution to the creation of new social and cultural patterns, at the local, national and international level;
- stimulating responsible involvement and renewal of Christian communities;
- promoting international understanding and solidarity among women of different nationalities, races and cultures.

The Grail Movement is affiliated with UFER (International Movement for Fraternal Union among Races and Peoples), which is a non-governmental organization with consultative status B in the United Nations.

TERESA SANTA CLARA GOMES

The International Grail Movement, which is sponsoring this project in Portugal, can be contacted c/o Teresa Santa Clara Gomes, Al Sto Antonio dos Capuchos, 4-5, Lisboa 1.

'Luncheon is Served' — an experiment at a one-day conference

Alec Knight, The Bloxham Project, England

This is a description of a kind of simulation exercise, involving some 120 16-year-old boys.

The exercise had an entirely real aspect — the boys really were expected to prepare their own lunch. The exercise was also intended to be a simple model of national and world society. Its main interest, Alec Knight suggests here, was in the light it cast on the boys' attitudes towards authority, and towards each other.

122 people — 120 of whom, all from the same school, had recently finished their O Levels — took part in a group exercise called 'Luncheon is Served' at the end of the Summer Term 1978. The two adult participants were the school's Chaplain and myself. The place was the large hall of a modern community centre, a mile from the school. The aim of the exercise, nature of the task and its procedure were set out on a sheet of paper given to each of the participants as they arrived. It read . . .

The Brief

1. This exercise is an opportunity to experience some of the many problems to do with co-operating and participating in a group engaged in a common task.

2. The task is for the whole group to prepare and to eat lunch together. We shall start the exercise in eleven groups — ten groups with twelve people in each and one group with two people in it.

3. Each group will be given two resources. One resource will consist of a constituent part of the lunch, the other will be a piece of equipment useful for preparing or eating the meal. Each group will be asked to send one of its number to collect its resources early in the exercise. There will then be a period of 10 minutes when each group discusses what action is to be taken.

4. At about 10.15 am the task of preparing lunch begins and will continue until lunch is eaten or 2 pm is reached. There are at least three levels at which the exercise will engage us:



- (i) at the strictly practical level of the need for food at lunchtime. In order to achieve the task we shall have to discuss, plan, negotiate and engage with other individuals and groups.
- (ii) at the level of our feelings. People may become anxious or angry, wish to opt out or dominate the proceedings — these feelings will affect the way decisions are made both by the individual and by the group.
- (iii) at a symbolic level. The exercise models the economic situation in society both nationally and internationally; some groups or countries being 'better off' than others and so on. Therefore, what happens in the

here-and-now of the exercise may well illuminate what happens in society.

5. Immediately the exercise ends there will be discussion of what happened and of some of the issues raised. Finally we shall attempt together to evaluate the day.

During the Exercise

No-one — apart from the two adult participants — knew what the menu for lunch might consist of as the resources were 'hidden' in large cardboard boxes. The school's catering manager had provided the basic ingredients for a summer lunch — pork pie, bread, cheese, cucumber, margarine, pickle, jelly, tea, milk and sugar. There were also various pieces of hardware necessary for preparing the meal — urns, knives, forks and spoons, cups and plates. At this stage of the exercise interest and co-operation were high and the ten minutes spent discussing the possible uses and the bargaining power of the resources within the small group was the beginning of what would have been a more constructive period of work if more time had been allotted to it.

Once the bargaining began, the exercise followed the expected pattern but at what appeared to be very high speed. The whole group favoured irrational, unstructured decision-making; for example, no attempt was made to discover whether the task was 'to prepare and eat lunch together' as a whole group or in the eleven small groups, though individual participants did raise the issue and even suggested that 'all the food be put on tables and everyone help themselves'. One 'strong' small group quickly dominated the food, commandeering a sizeable proportion by force, and their meal was eaten very early in the proceedings. The other groups resigned themselves to trying to enjoy lunch from the left-overs of the powerful group (e.g. tea and pickle!).

Conflict existed on more levels than was first imagined. The adults expected to be the object of a certain amount of anger and hostility, but the levels of frustration, boredom and desire for 'schoolmasterly predictable' leadership proved very difficult to harness. The exercise stimulated feelings which the large group could not handle and these feel-

ings became focussed on authority, the discovery as to its nature and its function, and on the boundaries of the exercise. A large number wanted to know 'why do we have to stay here?' and a few did not stop to ask.

The exercise concluded when the participants had eaten and felt the task had been fulfilled. The feelings that the exercise engendered in terms of co-operation and a shared task were so intense that they dominated this stage in the exercise to the extent that it was virtually impossible for participants to articulate their feelings in the formal debriefing process we had envisaged. This left the resolution of the lunch to the 30 or so who cleared up the hall (which was not as messy as it might have been, although the choice of jelly provided work for mops!) and to those who grouped themselves around the two adults — who now found themselves leading two informal discussion groups.

Comments from a Participant

'The game shows many elements of character — warlike, greedy, survival of the fittest, aggression, etc. It depends on trust and some people are not trustworthy.'

'Some groups had "wanted" commodities, i.e. cheese, jelly; some didn't, i.e. sugar, cucumber. Was there enough food?'

'It is a bad time to bring the whole 5th year together — after exams and just before the end of term.'

'The Morning After' (from the Chaplain)

My personal reactions ranged from emptiness, distress and failure to stimulation and a deepening interest in what had actually happened. To be an adult participant in such an exercise demanded resources which were supplied by there being two of us.

Judging by reactions from boys, something did happen, but it was at a great number of levels with every individual. Certainly the power of the exercise to illuminate what happens in society was weakened because the group did not re-form as a whole for long enough to examine this aspect. But in terms of the overall aim, the opportunities for experiencing some of the problems had been created. After two days boys have begun to talk more openly. Several from the 'strong'

group have 'visited' me with thoughts and ideas. Clearly there is much to talk about and I know in some measure from where the chaplaincy must now start.

Interest from parents and staff has been guarded. It seems as though many people are trying to cope with the problems of co-operating and participating in groups, large and small, and are looking for opportunities to do that in their own lives. Some seemed more sure than others that this exercise had contributed further to the journey.

The Future

We would like to do it again! But possibly with the following changes:

1. a longer initial decision-making time in the small groups — possibly 30 minutes rather than 10.
2. to run the exercise through again after the last meal has been eaten for the first time.
3. to stage the exercise further from home in order to secure the boundaries more

effectively.

4. to have a greater awareness of the effect the exercise may have on the two adults so that they can remain 'useful' in the debriefing and application process.
5. to find a more appropriate stage in the school year.

Last Thoughts (from Bonhoeffer's Letters and Papers from Prison)

'It is the characteristic excellence of the strong man that he can bring momentous issues to the fore and make a decision about them. The weak are always forced to decide between alternatives they have not chosen themselves.'

ALEC KNIGHT

Alec Knight is the director of the Bloxham Project, which is concerned with Christian values in boarding schools. A major part of the Project's work involves organising experimental conferences and workshops, both for teachers and pupils. Further information is available from Alec Knight at Elm Cottage, Willow Lane, Rugby, Warwicks.

Starting in Our Own Area — a local project in development education

Alfred Wilkinson, Bedford World Development Action Group, England

This is a brief account of how a small group of people put together a filmstrip about some of the ways in which their own local neighbourhood — Bedford — is economically linked to the wider world.

Specifically, the filmstrip is about multinational companies. It can be purchased (£5) from Bedford World Development Action Group, 23 Highbury Grove, Clapham, Bedford; or hired (£1) from World Development Movement, Bedford Chambers, Covent Garden, London WC2E 8HA. It has 100 frames, and is accompanied by a 25 minute cassette.

Inter-relationships

Whenever one begins to discuss issues of development and underdevelopment, one invariably comes up against the question, 'That's all very well, but what is it to do with us?' Indeed, from the way issues of development are handled by the majority of British media, this may be a fair point of view. There

has been very little attempt to show the inter-relationships between the various sectors of the world economy, and the interdependence of rich and poor.

As members of the World Development Movement one of our main aims is to show this interdependence and to explain to people that the problems of rich and poor are related to selfishness and greed, over-consumption and callousness. In short, we cannot afford not to realise that the issue is very much to do with us.

One is therefore faced with handling such concepts as over-population, trading patterns, technology transfer, issues which are difficult to discuss other than in a general way. At the same time, one must relate these general concepts to specific issues — 'Where does the sugar on my breakfast table come

from?' 'Did we pay a fair price for it?' 'Are we preventing Cuba or Costa Rica, or the Philippines, from growing enough food to feed all their people by using too much sugar ourselves?'

As a group we decided that the only way to approach these general issues and tackle our opening question was by starting in our own area of Bedford. In this way we hoped to find some of the answers. We could clearly show that virtually everything we buy and most shops we use were tied into the global system of trade. We hoped to show that many local businesses are part of multi-national corporations (MNCs). These, in turn, are part of a global system over which they have a great deal of control.

At first, our aims were loosely defined — to find out which local businesses were part of MNC's, where they traded, which goods they traded in, who owned what, who controlled what. The one thing we did decide to do was to make a filmstrip, and to this end we applied to the Education Fund at the Ministry of Overseas Development. Much to our surprise, we received a grant of £425 to cover the production costs of 25 copies. The photography we had to do ourselves!

Aims

Finding out basic information about firms is relatively simple — by law they must all publish an annual report, and many of the larger firms also produce glossy brochures of one sort or another. Reference books such as 'Who owns whom' are readily available in most libraries and are invaluable. There are also many useful press articles about the role of MNCs in world trade, and by collecting newscuttings and advertisements we gleaned a great deal of information. We soon realised that if we were to get anywhere at all we would have to restrict our aims very carefully. The most important points were as follows:-

1) Bedford's links with MNCs and the world trading system.

2) Types of business organisation, from one-man businesses to the largest (General Motors, of Luton and Bedford, is the world's biggest company).

3) A closer look at Unilever, a typical MNC which has one of its research centres near

Bedford.

4) A final section trying to link this to the larger more general issues raised about the role of MNCs in world trade.

Bedford is not really an industrial town and yet we found that many firms had overseas links. Allens, a local engineering firm, for instance, has offices and factories in India, Malaysia, Australia, New Zealand and Canada. These produce over 25% of the group's profits. And of course many High Street shops and banks are multinational concerns.

Questioning

One of the main criticisms voiced at our trial showing of the filmstrip was that we were far too negative; we asked the questions without suggesting any answers. In fact, this is what we set out to do. We hoped to increase public awareness of both the size of MNCs and their control over our everyday lives.

The final section of the filmstrip poses the questions we would like people to ask about MNCs — do MNCs work in everybody's interests or in their own interests? Is the good of all important, or is profit the key? We feel it is self-evident that MNCs are not the best vehicle for world development; if they were, there would be fewer problems facing the world today. Even if they were the best way of tackling world problems we would still need to question the way they operate. The greatest problem regarding MNCs is how to control their activities. If they cannot be adequately controlled, perhaps they should be replaced by something else. What else is another matter!

The final aim of the filmstrip is to encourage people to go ahead and do things for themselves. It is a lot of hard work and takes a lot of time. For months you seem to be getting nowhere, then suddenly, it all clicks and you're there. It is really not as difficult as it appears. It's also great fun!

ALFRED WILKINSON

Alfred Wilkinson is a member of Bedford World Development Action Group.

Lifelong Education and the Search for Peace — conclusions from an international conference

Yoshiko Nomura, Lifelong Integrated Education Center, Tokyo

This is the text of a document drawn up at a conference which took place at Unesco in Paris, 11-13 December 1978.

The conference was sponsored by the Lifelong Integrated Education Center (LIEC), which is based in Tokyo. Mrs Yoshiko Nomura is LIEC's director general.

Readers of The New Era who would like further information about LIEC's thinking and activities should write to: Lifelong Integrated Education Center, Yayoicho 5-8-16, Nakano-ku, Tokyo 164.

Introduction

We have gathered here from fourteen nations, overcoming differences of nationality, race, language, religion, customs and ways of thinking, as fellow human beings searching from the heart for universal peace. In discussions with one another we have sought ways of restoring a humanity that is being lost sight of in the world today.

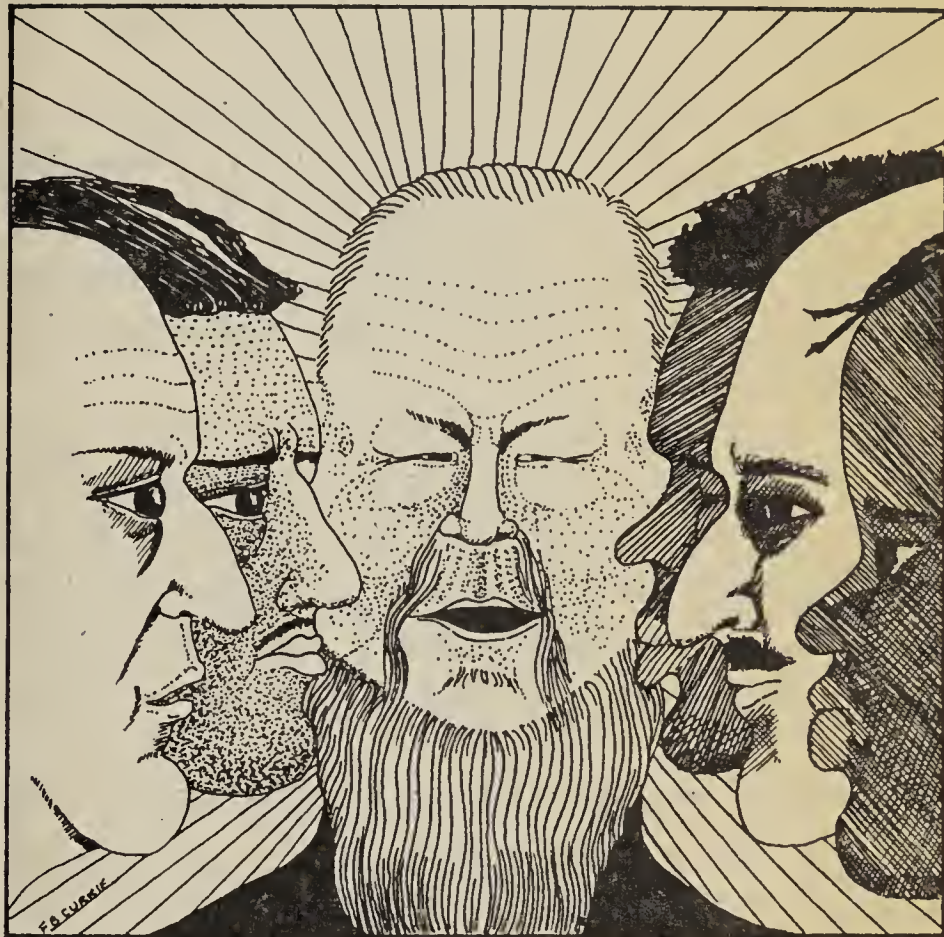
Throughout the long history of mankind, there has always been the earnest hope for love and happiness, freedom and peace. With this wish, mankind — going through many dark ages — has attained a glorious age of civilisation and prosperity. On the other hand, the modern world, reaching the extremes of prosperity, has continued to commit the folly of repeating conflict and strife, violence and destruction — both materially and spiritually — thereby threatening the survival of mankind itself and driving even our young children into lethargy and suicide.

Starvation, poverty and illiteracy are in evidence in two-thirds of the entire globe, and a helping hand does not easily reach these needy areas.

Faced with this great contradiction in the civilisation we have built, and while sharing the agony and anxiety as we seek blindly for a path towards a new way of life, we have confirmed the following points.

Principles

In this critical situation, seen not only from



the standpoint of mankind but also from that of individuals, we recognize the necessity in this age of tracing everything back to fundamentals. First of all, if education is the very foundation of everyday life and if it is human beings who carry out political, economic and various other social functions, then education itself must be traced to the origins of mankind and the essential nature of mankind.

Education is not a matter for merely a limited, select group of people, but rather an issue which each individual must consider seriously over a lifetime: what is human development and individual self-realization; what is a human being and what does it mean to be alive?

The merits and demerits brought about by modern science and technology have increasingly widened the gap between these positive and negative effects, and mankind foresees a dismal future with growing depletion of natural resources, environmental pollution and nuclear war.

As science and modern technology have advanced in the material world, men have

also explored the spiritual sphere, if it can be said that boundaries exist in the realm of the spiritual. Facing this problem, we feel at present that the development of the spiritual has fallen far behind. The realisation that we have paid too great a price for the material affluence and conveniences we enjoy makes us aware of the need to recover a predominance of the spiritual which surpasses the limitations of material resources.

We are convinced that establishment of spiritual values over the material will provide true direction for science and technology, leading towards a brighter future and serving as a guiding principle in the creation of a new culture.

We believe that prosperity on this earth is not only for mankind but for all living things, which are permeated with the same life force. We must attempt to bring about harmony between human beings and the natural environment, long forgotten and neglected by mankind.

Bearing the weight of human history inherited from an eternal past, we must become aware of the dignity of human life in our selves and others, as well as our mutual influence in society, and make this awareness the very foundation of education.

The essence of life is primarily giving of oneself and service to others. More than mere words, it is love itself, wisdom itself and the creative spirit itself.

Education is to develop the essential

qualities of life, and this potential for development is equally present in every individual.

We human beings possess within ourselves the very things which hinder the way towards peace and happiness and respect for human dignity. We must face this dark area of our subconscious, that is, egoism, and root it out. We recognize that freedom and equality are not obtained from without, but rather from casting out the dual contradictions within our selves. That which will make this possible, we believe, is a great love and wisdom which unites us with others.

By going beyond the different characteristics of peoples of every nation and striving to become truly universal human beings, we will be able to share in the highest aspirations of mankind for dignity, freedom, equality and peace.

We stress our belief in the value of voluntary service with the hope of promoting respect for the differing characteristics of all peoples, the varied viewpoints from East and West, men and women, public officials and private citizens, so as to bring together the wisdom of people from every field, combining their achievements and capabilities.

In order to achieve this hope and mission in the future, we commit ourselves to strengthening mutual solidarity, exchanging information and maintaining close ties of communication so as to build up an international system of co-operation.

YOSHIKO NOMURA

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Diagnoses of Humanism and Education — two books by James Henderson

Rex Andrews, University of London Goldsmiths' College

Readers of *The New Era* who are also members of World Education Fellowship will know that the end of 1978 saw the retirement of Dr James Henderson as Chairman of the Guiding Committee and of the Fellowship itself.

It is appropriate that Dr Henderson's term of office should end with the near-simultaneous publication of two books on the theme of education: one the history of a school in which he once taught, the other an expression of personal philosophy published under the WEF Book Scheme.

The Reviews Section of *The New Era* offers these reviews by Rex Andrews in appreciation for all that Jim Henderson has done for this periodical, and for the World Education Fellowship as a whole.

Colin Harris

The Unbridled Ego: a diagnosis of humanism and education, James L. Henderson, Allied Publishers Private Limited, Bombay, 1978, £4, 158pp.

Irregularly Bold: a study of Bedales School, James L. Henderson, Andre Deutsch, London 1978, £5.95, 154pp.

In these two books James Henderson can almost be said to have given us, respectively, a diagnosis of and a remedy for our current educational and cultural malaise. Unfortunately, the remedy — the preventive medicine of a Bedales education — is too expensive to be widely administered. But it is well worth close analysis. In describing the evolution and achievement of Bedales School Dr Henderson combines a historian's objectivity with an Old Bedalian's enthusiasm.

It isn't necessary to be an Old Bedalian to enjoy this book; in fact, I found a certain advantage in coming to it with the objective curiosity of an outsider. The photographs illustrating some changes between 1899 and 1978 provide helpful visual background; and the descriptions and comments of notable staff and pupils from the founder John Haden Badley onwards give sustaining human interest to the unfolding story of the school, which starting with three boys and six staff

in 1893 became the first coeducational boarding school on the admission of four girls in 1898 and today, with a total roll of under six hundred pupils, remains 'a community still small enough for individuals to thrive in.'

The book is not so much written as 'orchestrated' by its author. The extensive quotations from a wide variety of sources — school chronicles, letters and reports and books by distinguished OB's — gradually build up an impression of a remarkable institution never achieving perfection but taking excellence in its stride often enough to create a natural taste for it. There are discordant notes honestly recorded — references to occasional lapses into adolescent bullying, to spasmodic laxity or to phases of apparent irrelevance of the curriculum — but these poignant reminders of the limits of human achievement resolve themselves into an overall harmony of exceptional richness and balance.

We are shown how community existence takes precedence over academic achievement without undermining it, and practical as well as intellectual education is encouraged; how premature specialisation is avoided by concentrating on a good all-round basis for all; and how a balance is sought between the formal demands of good order and close, friendly relationships between staff and pupils. On the physical fitness side games are played 'without making a fetish of them'. The vital importance of creative, aesthetic education is recognised. Finally man's spiritual nature is given its due place in an atmosphere of openmindedness and religious toleration. 'Children', Badley is quoted as saying, 'will come to question whatever is taught them as dogma: but habits of reverence and love for what is noble and beautiful will not drop out of the mind or leave the life empty without hope of motive. Worship, art, labour, love, these make men's lives.'

The development of humanism

The Unbridled Ego is another remarkable and timely book. Subtitled 'a diagnosis of humanism and education', it deftly unravels the main thread in the development of humanism from the Renaissance to the present day, focuses upon its tendencies for good and ill, and prescribes the essence of an education (much on Bedalian lines) designed to curb its more dangerous tendencies.

The basic argument is that traditional humanism — for all it has achieved — is not enough to save mankind from catastrophe, let alone lead it to any kind of promised land. The 'ego' of rational Western man, with Faust-like hubris unrestrained by the customary bridles of the pre-humanist era, inevitably sows the seeds of its own destruction because it is based upon an inadequate view of man. Scientific concentration on what is observable and quantifiable has led all too often via materialism to acquisitiveness and aggressiveness. Or, as somebody once put it: 'Things are in the saddle and ride mankind.' Humanism has led ironically to widespread dehumanisation.

Taking our unbridled 'Ego' as the centre of our personality we are inclined to ignore the problem of evil, dismissing, or projecting on-to others, our own 'shadow'; while, on the other hand, deprecating reference to transcendental aspects of life. But if man is the measure of all things there is no yardstick beyond himself and all men will, at best, sink together in an anonymous morass of indifferent statistics. To this predicament neither permissiveness nor totalitarianism provide an acceptable answer; and nor does a return to the old pre-humanist religious orthodoxies.

The prescription proposed is a new humanism which takes account of Jungian psychology, the demands of an international world-view and the recognition of a transcendent element in life linking all mankind regardless of the individual creeds and religions which will for many be the necessary stepping stones to reach it. If the overweening rational-materialist pretensions of twentieth century man are to be restrained there must be a shift in the centre of personality from the 'Ego' to the 'Self', based on a deeper insight into the inner workings and springs of conduct of our mind and total being. — A

formidable challenge to education.

Range of reference

Clearly this brief summary can do scant justice to a complex argument but it is hoped that the book will be widely read in its entirety. James Henderson's scholarship as an original historian, deeply influenced by wide reading in psychology and literature is well known to readers of **The New Era**; and they will rightly expect a seminal and challenging work. Occasionally I found the style a little too elliptical, leaping with scholarly erudition from one allusion to another leaving the reader to sort out the connections; but in each case the effort proved rewarding. Sometimes, too, a seemingly somewhat casual use of psychological terms jarred, as in reference, for example, to: 'the super-Ego premises of much earlier generations of parents', or 'Can the Public Schools still rely on their techniques to bridle the Egos of their pupils when the Egos of their parents are by definition largely unbridled?' But the points being made are, I believe, clear enough.

The author's exhilaratingly wide range of reference was appreciated, from Marlowe, through Shakespeare, Descartes, Newton, Mill, Renan, etc, to Marcel, Solzhenytsin, Ghose, etc, and from East to West taking in Zen Buddhism, the Watergate Affair, etc. In my view, Matthew Arnold could have been placed more firmly within the positive central stream of the work rather than primarily as a rationalist 'prophet of catastrophe', by his own admission 'three parts iced over' at thirty-one. The bulk of his poetry, it is true, belongs to this earlier phase, but the 'ice' had thawed out a good deal by the time Arnold wrote, at fifty-one, what he considered his most important work, **Literature and Dogma**, in which he acknowledges the Transcendental as 'the enduring Power, not ourselves, which makes for righteousness' and recommends the practice (in a truly Jungian spirit) of making 'a return upon oneself'. And even in his earlier work, **Culture and Anarchy**, far from being purely rationalistic, Arnold had spoken of men's task as to make reason **and the will of God** prevail'. The contribution of Arnold to spiritual understanding seems to be more fully appreciated by American

scholars than it is in England.

James Henderson's first-hand knowledge of developments in Germany under the Nazis gives added meaning to his discussion of totalitarian education, both right- and left-oriented. And observations and details culled from his wide travels add authentic concrete examples to illustrate discussion of more abstract principles elsewhere.

Written in England, published in Bombay and first on sale at the WEF Conference in America, **The Unbridled Ego** is a truly international venture. This should partly excuse, because of communication problems, the number of misprints (about one to every three pages, on average). However, if the book sells out as quickly, as it deserves, a second edition can put this to rights.

Many of us in education take for granted a number of traditional humanist assumptions. How far is the runaway world with its spiralling arms-race and its ecological vandalism the result of our unquestioned and unbridled humanist egocentrism? We might do worse than at least to submit our assumptions to the rigour of James Henderson's challenge.

REX ANDREWS

UNICEF POSTERS

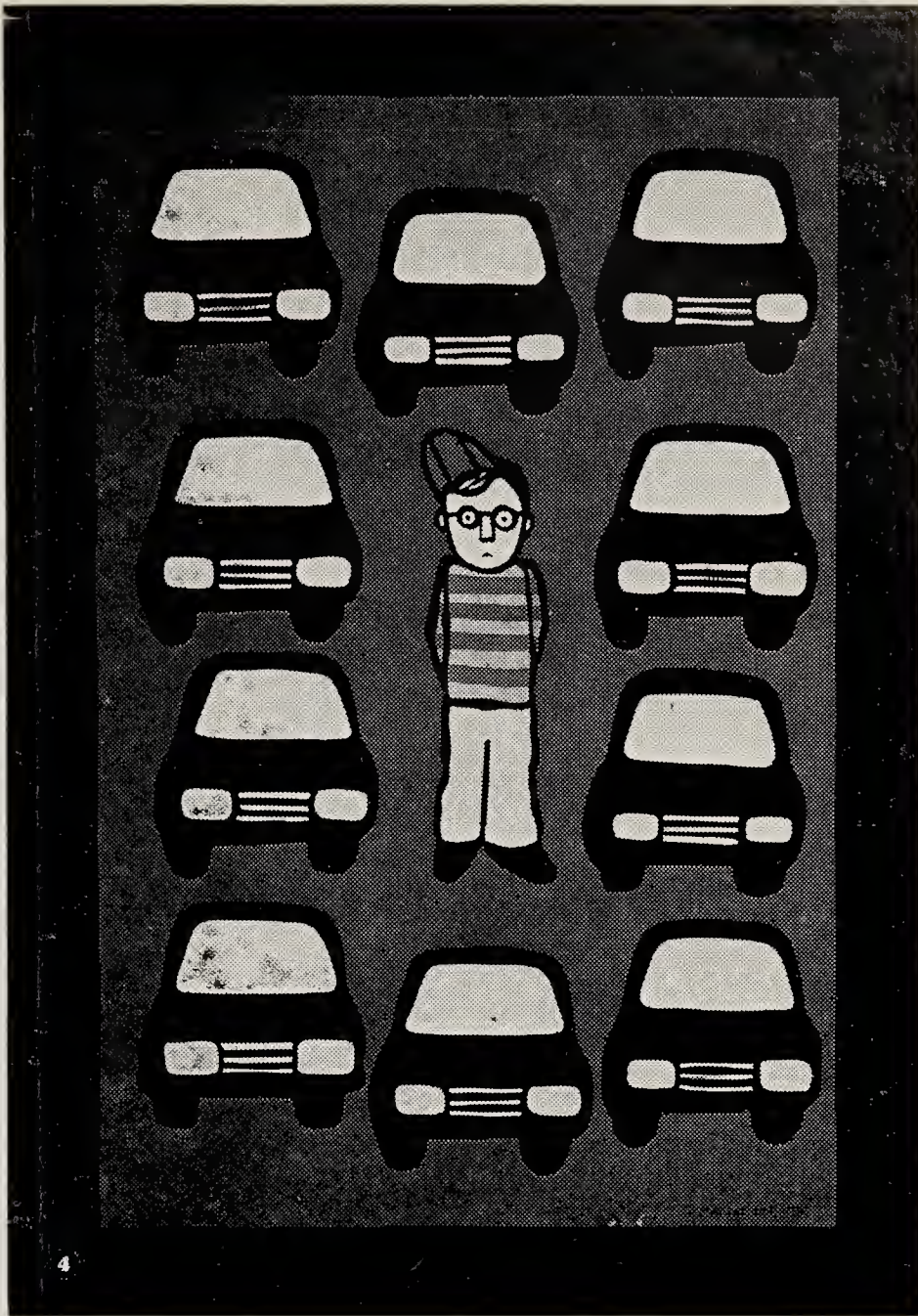
A really excellent set of pictures has been produced by UNICEF's Nordic Group in connection with the International Year of the Child. Several different Scandinavian artists were commissioned to produce the pictures. All are to do with the Rights of the Child.

The pictures are striking and thought-provoking, and technically and artistically are of a very high standard indeed. They can be used not only in primary schools (for which they are mainly intended) but also with older age-groups. There are no captions on them — pupils are free to work out their meanings and implications for themselves.

Some useful notes for teachers, both on the pictures themselves and on children's rights more generally has been prepared by Margaret Yerrell at Unicef and Peter Davis at Oxfam.

Two of the pictures in the set are reproduced in this issue of **The New Era** — on page 73 and on this page.

But the pictures in the set are of course much bigger than these reproductions — 50 x 70 cms — and are in full colour. The whole set is excellent value at only £2.50 plus 75p for postage and packing. It can be obtained from Unicef, 46-48 Osnaaburgh Street, London NW1 3PU.



CONFERENCE ON INTERNATIONAL EDUCATION

A conference intended to highlight activity and achievements in the field of education for international understanding since the publication of the 1974 UNESCO Recommendation is due to be held at Jordanhill College of Education, Glasgow, 2-6 July 1979. The conference, which is being designed to present samples of recent educational initiatives, is meant to be of interest to primary and secondary school teachers and college lecturers as well as others working in the field of education for international understanding. It will be mainly residential and will include the following elements:

- A review of activity in the United Kingdom and elsewhere since the publication in 1974 of the UNESCO Recommendation 'Education for International Understanding.'
- The role of the UNESCO Associated Schools' Project (ASPPO) and other networks promoting education for international understanding.
- Case-studies of in-service education in both primary and secondary fields in the UK. The first of these will draw upon recent experience in Leicestershire; the second upon on-going experience in the Strathclyde Region of Scotland in connection with the Jordanhill Project in International Understanding.

Further details are available from the In-Service Department, Jordanhill College of Education, Glasgow G13 1PP, Scotland.

The World Education Fellowship

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THE NEW ERA

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Creating Educational Centres

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Creating Educational Centres

Edited by Leslie A. Smith

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Creating Educational Centres

The purpose of this issue of **Ideas** and **The New Era** is to look at the origins of some of the centres of interest that are now emerging in contemporary educational practice. We feel that these reports from the educational researchers whom we have contacted are closely involved at the grass roots.

Each report focuses on some educational practice or concern which is gaining momentum. This phenomenon is at the heart of our view of the concept of creating educational centres. For a sharing of interest by fellow educationists, where ever they may live, is where the process of 'centre creating' starts.

Books, monographs and journals like **The New Era** play their part in carrying news of developments, and help to build up influential webs of communication. Helping to create this kind of educational centre, based on mutual interest and trust, is one of the roles of the World Education Fellowship. And we recognise that the dialogue of the written word often brings about, or leads to, a superior form of face-to-face discussion.

I founded the journal **Ideas** in 1966 in order to fulfill my function as Director of Consultative Services at the University of London

Goldsmiths' College. The title **Ideas** is a contrived one. It means what it says, but it also meant 'Inter-Disciplinary Enquiry Association' and thus became a means of making and maintaining contact with educationists who wanted to air 'ideas' or who wanted to contact others involved in the process of inter-disciplinary enquiry.

Gradually, those of us who harvest the **Ideas** contribution to **The New Era**, from our London base, have found that we have broadened our range of vision to embrace those concerns which are common to human beings the world over, and we find that we are in line with an important function of the World Education Fellowship.

Having developed this fusion of aims, it is appropriate to say that we are eager to act as a clearing house for ideas, reports of research and other aspects of educational thinking which might be shared, and which might become part of that centre-creating process mentioned earlier.

Write to us. Share your thoughts with others.

LESLIE A. SMITH

History in Search of a Future

During the past few months, those of us responsible for the **Ideas** contribution to **The New Era** have been working closely with the journal's associate editors and other members and associates of the World Education Fellowship on a study of the teaching of history in schools. We have given this project the title 'History in Search of a Future', and if we are able to bring our planning to a satisfactory outcome we will obtain contributions from teachers of history in Australia, Austria, Denmark, India, Saudi Arabia, Sierra Leone, Sweden, United Kingdom, United States of America and West Germany. Of particular interest is the attempt we are making to obtain personal viewpoints from teachers who identify themselves with one or more of the great modes of living: Christianity, Islam, Hinduism,

Buddhism, Judaism, Marxism, Liberal Humanism.

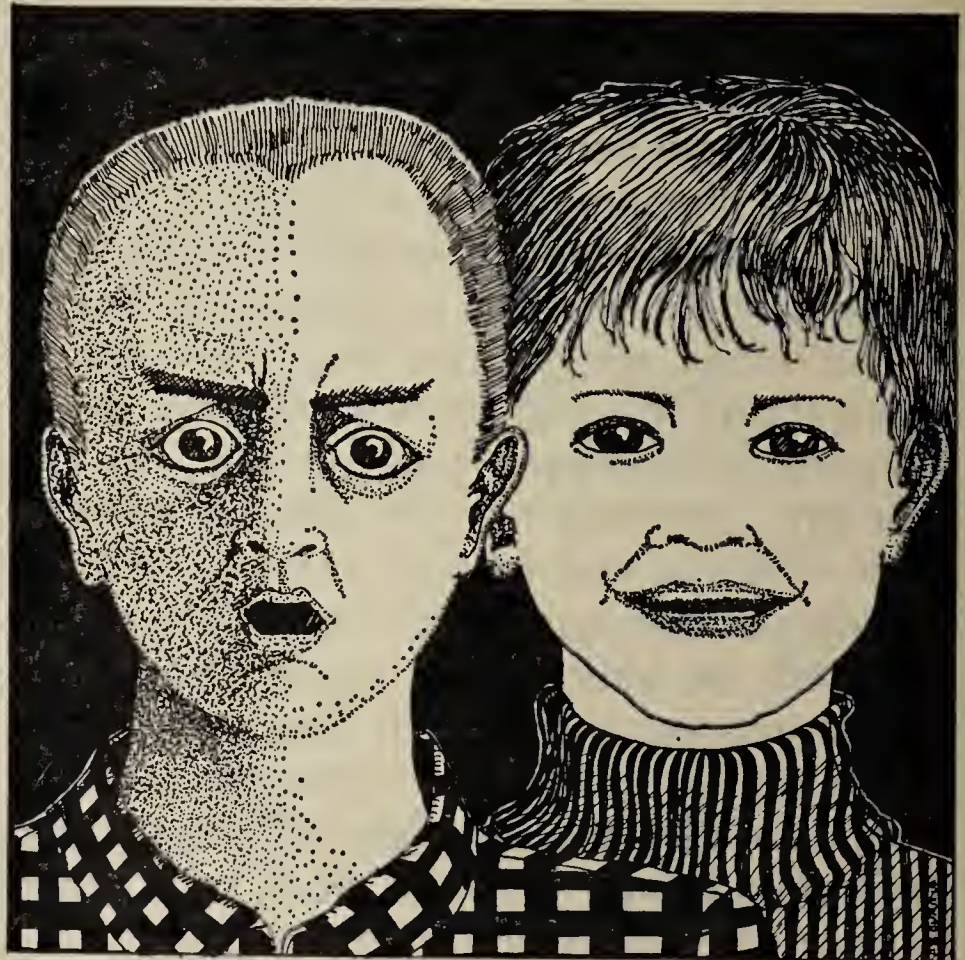
To emphasise the subjective nature of the study we are mounting, teachers are being asked to write letters in response to some basic questions concerning the teaching of history in their schools; and these will be presented in **The New Era** No. 5, Volume 60 (**Ideas** No. 41) with a review of the project by Dr James Henderson of The Institute of Education University of London and until recently Chairman of the World Education Fellowship.

We bring you news of this forthcoming publication to illustrate one of the ways in which the World Education Fellowship has for many years been active in the centre-creating process which is the theme of this issue of **The New Era**.

Talking things over: Counselling as a Feature of the Special Education of Disturbed Pupils

Dr Mary C. Wilson, O.B.E.

The Schools Council Project on the Education of Disturbed Pupils was set up in September 1975 to examine the nature of the special educational treatment of disturbed pupils in special schools and classes and in some ordinary schools nominated from various sources as doing good work with such pupils. Members of the team already knew from previous experience that discussion of personal and social problems was a common practice in many special schools for maladjusted children. Accordingly in a questionnaire sent to these schools in March 1976 'individual counselling and discussion' and 'group discussion' were included among twenty-two possible aspects of treatment on which heads of schools and units were asked to comment. The outcome of this question, more fully reported elsewhere(1), revealed a strong consensus in favour of warm caring attitudes in staff/pupil relationships, the improvement of self image through success; firm consistent discipline, a varied and stimulating educational programme, continuity of relationships, and individual counselling and discussion. The last named was used by 101 of the 114 schools returning the questionnaire and was selected as among the six most effective treatments for all disorders. It was more often mentioned as effective with conduct disordered pupils, who form the largest single group in the schools, than with neurotic pupils who were generally thought to be more responsive than conduct disordered pupils to psychotherapy. Counselling was also mentioned in response to a question on the use of incentives and deterrents way of controlling behaviour. Group discussion on the other hand was used only by seventy-nine schools which give it a rank of twelve out of the twenty two treatments. It was not very frequently selected as one of the six most effective treatments for any group of disorders.



Information from the questionnaire was followed up later in 1976 by visits to special schools, special units and ordinary schools selected with the expectation that they would afford the team an opportunity for the study of good practice. In the places visited counselling and discussion appeared to be even more prevalent than we had expected at least among pupils of secondary age. Teachers and pupils clearly thought it both important and helpful. Sometimes we would overhear brief exchanges on personal and social problems which revealed that counselling was not invariably private. We also listened to some group discussion — sometimes a routine settling down chat at the beginning of the day, sometimes talk about feelings or behaviour arising out of classroom work, sometimes a meeting of the whole school or group called together to clarify and mobilize group feelings in relation to some crisis. Nevertheless most counselling by its very personal nature could not be directly observed. We therefore carried out a

small supplementary enquiry to clarify the nature of the counselling process in special education.

What is Counselling?

In some professional circles the word counselling has recently acquired a very special meaning which bears little obvious resemblance to the dictionary definition which it has maintained over the last six or seven hundred years. Even in the supplement (1972) to the Oxford English Dictionary the definition is still that of 'giving advice on personal, social or psychological problems' the only new feature being that counselling is recognised 'as an occupation'. Paul Halmos(2) saw professional counselling as one of the most significant sociological developments of the twentieth century. Among counsellors he lists psychiatrists, psycho-analysts, some psychologists and social workers, but also recognises that teachers of maladjusted children, like general medical practitioners, can combine counselling with their main functions. A recent publication by the Standing Council for the Advancement of Counselling (3) is less hesitant on this issue, various chapters pointing out that counselling can be an important part though not the whole of the work of social workers, clergymen, doctors and teachers. An educational psychologist, Denis Lawrence(4), who uses counselling to facilitate learning, refers to a helping hierarchy of five levels, from the untrained 'Dutch uncle' at one extreme to the psychiatrist at the other (1973). The Warnock Report (1978) has emphasized the role of non-professionals in counselling (Par. 10.95). In most writings about counselling however, even that by non-professionals, the giving of advice and guidance has little prominence. As Halmos points out the influence of psychoanalytic theory has been responsible for this change; 'it is only in this century that advice giving by the responsible and learned has become suspect' (p90).

It seems likely nevertheless that those who combine counselling with other functions will have developed attitudes and practices differing in some respects from those of the professional counsellor. Even among the latter however there is no identity of view point.

As Ann Jones a school counsellor(6) pointed out, 'counselling can range from psychotherapy to giving advice', though her own approach, like that of most trained counsellors, is something in between. Many have adopted the non-directive approach developed in the work of Carl Rogers and his followers who rely on warm supportive attitudes and the sharing of concern to help clients to clarify their feelings and solve their own problems(7). In non-directive counselling uncritical acceptance of verbal expression, concentrated listening, empathy and 'reflecting back' are the essential features and there is more stress on attitudes than on technique.

Halmos, while agreeing that 'the central idea of counselling is non-directiveness' (p90) considers this to be impossible and suggests that the main characteristics of counselling are 'love' and personal influence. Bill Law's concept of 'personal service through relationships' is not dissimilar(8).

The Schools Council Enquiry

From among approximately a hundred schools or classes visited as part of our general survey we selected at random 12 schools and 12 special units from among those where counselling had been mentioned in the team member's report. To these we sent a simple questionnaire with a covering letter indicating that the purpose was to inform us about the nature of the counselling offered to pupils. Of the twenty two replies all but one, a school matron, were from the head or teacher-in-charge. Of these, fourteen had had special training for work with disturbed children though in only two cases was this specifically concerned with counselling. The questionnaire listed twelve phrases indicating possible attitudes or practices involved in counselling: respondents were asked to say which they used and also to weight each item on a three point scale according to their view of its importance. The results are shown in Table I.

From these responses it is immediately apparent that the counselling teachers use a range of approaches and do not restrict themselves to non-directive attitudes. Most striking is the low ranking of the attitude of uncritical

Table 1. Features of Individual Counselling

Feature	Use	Weighting
Showing Interest in Pupil's Viewpoint	22	57
Attentive listening	22	56
Comforting pupil in distress	21	52
Maintaining a warm attitude	20	51
Expressing approval of actions by pupil (or others)	22	50
Pointing out consequences of specific behaviour	22	49
Giving information relevant to pupil's problems	21	48
Aiding clarification of pupil's feelings (e.g. by reflecting back or questioning)	22	47
Interpretation or explanation of feelings or actions	19	44
Giving advice	21	38
Expressing disapproval of actions by pupil (or others)	19	36
Uncritical acceptance of verbal expression	14	23

acceptance of verbal expression. Only fourteen of the schools and classes used it, and several of these modified their use by comments such as 'only at first', 'not for long' and 'important with new pupils', though one, the school matron, found it 'a safety valve for dispersing adolescent rebelliousness'. All the other features listed were used in most schools even those indicating directive attitudes such as giving advice and information and even expressing disapproval. One headmaster who considered counselling 'an important, even a key area in our work' said of expressing disapproval, 'This is important in that standards have to be set by the community. The fact that children (or adults for that matter) do not achieve the agreed standards needs to be noted graciously'. Advice giving, though widely used, was not highly weighted. Some reservations were indicated by comments such as 'only when asked for'. One woman teacher in a special unit added, 'They usually ignore it'; but did not suggest this as a reason for not giving advice on occasion; and a headmaster said, 'sometimes they really want to be told what to do'. The items relating to clarification, consequences and interpretation are rather more highly favoured, but again with some reservation, perhaps indicating a reluctance to trespass on the territory of the psychotherapist. Doubt

of the wisdom of explaining the child's action was well expressed by one Headmaster who said, 'If it is the adult interpreting and explaining his own actions then I think we should all be more forthcoming in this area'.

It is not surprising however that, in schools and classes where the quality of human relationships is frequently said to be the most important characteristic, the features of counselling most highly rated were those likely to improve the pupil's self image by conveying respect and concern. No respondent had any doubt about the need for attentive listening and showing interest. On the subject of warmth there were a few interesting comments, e.g. 'We try!' and, perhaps more seriously 'Care and concern rather than warmth' or 'Sometimes objectivity is more important than warmth.' Similarly on comfort, 'The antidote to distress is not always comfort; instead empathy, facing the situation and sharing sorrow'. These perhaps refine rather than discard the idea of giving comfort. Nevertheless the prevalence of these four most favoured features of counselling all reflect the respect for the individual which is characteristic of the best in this branch of special education and seems also to be a common feature in most professional counselling. It suggests that the nature of the counselling is not inconsistent with the essential features noted by Halmos.

Pupil's Problems

In these special schools and classes there are rarely regular periods set aside for counselling. Problems of pupils in distress, difficulty or dispute come to light in the day to day situation in the way described by Neville Jones in his account of the Brislington Project(9). In our enquiry an open ended question on what general topics arose most frequently when the pupil initiated the discussion brought the kinds of reply indicated in Table II.

Problems or relationships are predominant and these concern the family more often than school, and peers more often than teachers: 'What they most want to discuss is "Everybody's wrong attitude to me".' This is in line with the general finding that disturbed children are not generally liked by other children,

and the widely held view that their failure in relationships is often rooted in disturbed family attitudes.

Table II. Topics most frequently raised by Pupils
Number of Times Mentioned

Relationships (general)	4
In the home	16
At school	3
With peers	12
With opposite sex	2
	—
Total	37
	—
Personal Problems	
Fears, inadequacy, behaviour, success, etc.	13
School work and Employment	
Worries about school work	3
Return to ordinary school	3
Employment and future	6
	—
Total	12
	—
Social Problems	
Responsibility	3
Bullying and fairness	3
Sex	3
Race	1
Law and the police	3
Stealing	1
Boredom	2
	—
Total	16
	—
Miscellaneous	
Gossip, TV, food, God	5

Group Discussion

Although in replies to our main questionnaire group discussion was not so widely favoured as individual counselling and discussion, only one of the respondents to this specific questionnaire did not use it. In this one school it was felt that public discussion of emotional and social problems could involve infringement of privacy. In contrast to this attitude some teachers felt that discussion of even personal problems in the group helped pupils to realise that they were not unique in their unhappy feelings and experiences. One teacher of a special unit in a high delinquency inner city area reported that pupils would tell her about their delinquent acts not apparently in the spirit of bravado, since she commented, 'I know you are going to create

(show disapproval), Miss, but I had better tell you . . .'.

In another group the staff made a distinction between their own attitudes in group and individual counselling: 'We tend to be non-judgmental in private sessions, more directive in the group.' In most schools and classes group discussion also tended to deal rather more commonly with problems of group interaction than personal emotional problems, as is shown in Table III.

Table III. Subjects arising in Group Discussion

	Frequency
Personal problems	15
Social interaction	19
Community life	17
Human behaviours (general)	16

Questions of social interaction within the schools as well as problems of rules and organization are sometimes discussed at a meeting of the whole school or group. A comment made by one headmistress emphasizes the importance attached to this: 'The school meeting is a form of group counselling and is our main way of bringing about change and maintaining control'. One positive result of all this talking, which we noted on our visits, was that senior pupils were articulate on the subject of human behaviour and, as a rule, willing to talk to us about their own. They could explain why they had needed special placement, describe in what ways their behaviour had changed and accept some share of responsibility for their difficulties.

Comments

Bill Law(8) in a questionnaire to 400 teachers and counsellors in schools found that they tended to fall into two groups distinguished by 'system orientation' or 'open orientation' according to whether they saw themselves as acting on behalf of the organization for which they worked or for the personal freedom of their clients. Counsellors with specific professional training tended to belong to the second group. It might be expected that those who combine counselling with teaching and caring functions might incline to the former group, yet our respondents would probably

argue that in the therapeutic environment of special education there is no genuine conflict of interests. It is clear from the responses to the questionnaires that in special units and classes counselling is part of caring and teaching: it is unlikely that when opportunity for counselling arises there is any radical change of role any more than there is in the case of a good parent offering guidance to a child in difficulty.

As the Warnock Report has recently (1978) pointed out, Counselling takes time. It is therefore, of all the features of special education high-lighted by our project, likely to be the most difficult to apply in ordinary schools. Of 155 'successful' ordinary schools responding to our questionnaire only 19.3 per cent had school counsellors, the number being higher in secondary than primary schools (35.8 to 2.6 per cent), and not all of these were full-time counsellors. In one school we visited for example the counsellor was head of middle school and firmly believed that counselling functions should be spread among the staff even while recognising that some would not have the counselling gift. In most of the ordinary schools we visited, whether or not they had special units for disturbed pupils, it was clear that the staff considered counselling on personal/social problems to be an important aspect of pastoral care. It was also a feature of these schools that the pastoral arrangements were well organized to ensure that the main person responsible was clearly designated but also that form teachers or group tutors were fully involved and that intercommunication among the staff made sharing of information and corporate responsibility possible.

For many children access to a counsellor (or psychotherapist) without pastoral or teaching responsibilities has obvious advantages, especially with adolescents who are often reluctant to discuss confidential matters with adults on whom they depend or whom they see as authority figures. Ann Jones for example found it an advantage that even in group sessions she exerted no discipline. Nevertheless we have noticed in special education that the availability of a psychotherapist in 25 per cent of the schools did not usually inhibit counselling by teachers. Simi-

larly it is hoped that where schools are fortunate enough to have professional counsellors this will lead to an increase rather than a decrease in the contribution made by other teachers. The main problem in the ordinary schools is one of time. Arrangements work best where this is recognised and time set aside for discussion with individual pupils, not necessarily on a basis of regular sessions, though we have noticed instances of this arrangement where pupils had severe problems.

Fortunately not all pupils require much individual help. What is important is that those with emotional and behaviour problems should be known to all the staff and that one person should be designated for each such pupil to be responsible for ensuring that his pastoral needs including counselling are met.

MARY C. WILSON

Dr Mary C. Wilson, O.B.E., is co-director (with Mrs Mary Evans) of The Schools Council Project EDUCATION OF DISTURBED PUPILS which is based with its Research officers, R. L. Dawson and Miss J. S. Kick, at Philippa Fawcett College, London.

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LINKS WITH A SCHOOL IN TOGO

The English Club at Lycée du 2 Fevrier, Lome, would like to receive books and pamphlets in English. Readers of **The New Era** who would like to help should please write to the club's secretary: M. Kodjo Loulon Dzedikon, English Club, Lycée du 2 Fevrier, BP 3291, Lome Togo, West Africa.

The Advantages of Community Schools

Nicholas Gillett

The hub school or community school has spokes radiating influences from the centre to the circumference of its catchment area and vice versa. There are many kinds of school called community school but here it is intended to mean a school which both serves as a community or social centre used by individuals, clubs and societies for classes and recreational activities, and also serves as a centre from which groups, usually of children, go out to study and serve the community and its environment. In short the external relations of the school are complex as it both gives and receives; there is a going out and a coming in.

To weigh up the value of such a transformation of an ordinary teaching life requires an examination of the many claims made on behalf of these new methods:

1. Lessons which seem relevant
2. Democratic Citizenship
3. A Sense of Purpose
4. Roots and Territory
5. Accommodating Change
6. Dual Use of Buildings
7. A School based on ecology.

Lessons which seem relevant

In the first place it can provide clearer lessons for the children because in every subject cogent illustrations can be drawn from the locality, thus building new knowledge and understanding on the existing experience of the children. This is normally carried out in geography when a comparison is made between the local river and, say, the Rhine, but the community school teacher is more likely to know who of the local inhabitants has travelled down the Rhine, whether they can be persuaded to talk about it and how to interview them in front of a class. It is rather less usual for the French teacher to know the number of French people within reach and make use of them, or for the woodwork master to know how many woodwork tools are available to the children at home. By

using such local resources and teaching through the help of the environment, lessons become clearer and more interesting, and they also become more effective by enlisting the support of parents. Parents are often interested themselves in local people and places and are more likely in a community school to show interest and give encouragement to work done at school and to homework. It is precisely parental interest and encouragement which has been shown to be of special importance in children's success at school. Douglas(1) is one among many who have indicated that teaching methods need to change so as to take account of what has been discovered. Already schools are using grandparents' memories to make social history seem more real. Steel and Taylor(2) have extended this idea into a substantial part of a primary history syllabus. Teachers are beginning to plan their lessons so that they flow over into leisure time for at least the more enthusiastic pupils, and sometimes involve their families in such a way that a process of indirect adult education occurs.



Democratic Citizenship

It is unlikely that many children become better citizens by merely listening to teachers talking about the obligations involved in democracy, or even about the people who have helped develop it through the centuries. It is relatively easy to teach facts but hard to change attitudes and behaviour because children start school with many fundamental attitudes already shaped. Children are more likely to learn by copying an adult or another child whom they accept as a model; teachers are chosen to some extent as suitable models to be copied. Children are also more likely to learn on the principle of learning by doing, so the key subject in a community school is social studies, in which local studies form a large part. The children study the needs, problems or opportunities of their school's catchment area and take some action as a result. In the course of this they may acquire a belief that people like themselves can take the initiative, that it is not always necessary to wait for the authorities to act, that the authorities can sometimes be persuaded, that most issues have many aspects and several sides should be heard, that there is a time to make use of consultants or experts and that a group usually needs to operate through a committee.

The teacher's role is to steer his class away from controversial party political issues to the innumerable other issues such as accident blackspots, adventure playgrounds, the case of the very old and the care of the very young.

One of the objections raised to such work is that the organisation of practical work is time-consuming. There is no need whatever to assume that community education in general or local studies in particular should place more work on busy teachers. Eventually it will be realised that it is worth paying for the extra teachers required. Soon in Britain there will be a marked drop in the number of secondary school pupils following the drop in the number of primary school children. The teaching profession can well claim that it has something to offer beyond normal teaching, something which will be seen and appreciated by the general public and rate-payers. As usual education authorities differ

in their policies, but a recent estimate of the regular, voluntary community service was a hundred thousand. This is too valuable an asset to be lost on account of lack of skilled guidance.

A Sense of Purpose

A common criticism of people today, especially of young people is that they have little sense of purpose and that many become apathetic. They feel frustrated at the sheer impossibility of copying their 'models' seen in television programmes. Money until recently has come easily, they have got what money can buy and they cannot see beyond it. This kind of criticism by the old of the young has always been made; the question is whether it is more justifiable nowadays. In any case there is so much to be done to make the unexciting suburbs where most people live the places they could become. They are an invitation to the young and also to those who have the patience to work through the slow but effective process of democratic persuasion to plan campaigns. Once a person feels that his district is getting better, especially if he has had a hand in it himself, he begins to feel an enhanced loyalty for it, and an enthusiasm to go further. He has put down real and lasting roots. In some communities they put up a board showing the projects to be accomplished such as the establishment of a festival, the planting of trees and the building of a playground. This may lead on to the young people going to international work-camps abroad where they pick up fresh ideas about what can be accomplished. If the older people are wise they relish the spirited efforts of the young and protect them from the discouragement created by cynics and unsympathetic officials.

Roots and Territory

Under the British Honours System, when a peerage is created the new peer adopts a place of which he is the lord. This honour is attributed to few, but everyone needs to put down roots and to feel that they belong somewhere. In many parts of the world, migrant tribes who appear to wander often have, in their own eyes at least, grazing rights in their winter and summer quarters;

gipsies likewise return to favourite camping sites and when strangers move towards their caravans they are well aware that with the help of their dogs a magic circle of ownership extends beyond the door of the caravan. This is much more true of ordinary people who resent trespassers in their gardens and show by the fences and gates they erect the strength of their feeling for their property. Young people who grow apart from their original family during adolescence but have not yet set up homes of their own are the section of the population which is least able to feel a sense of belonging. This accounts, in part, for the alienation which is liable to set in at this time of life. The community school finds a role for them as the prime movers in community development with a loyalty which extends to the neighbourhood as a place to be improved. They learn how to amplify their connections with people and institutions round about them.

It is possible for a school catchment area to grow too inward-looking, too aggressive towards its neighbours, or too proud to learn from outside consultants and visitors, but the usual complaint is that there is no real community at all and the first task of the community school is to help bring one into being. Privacy has been carried to such a point that already most households consist of one or two people; the more that people are isolated in their homes the more they need to extend their feeling of territoriality beyond their homes to the neighbourhood. The bees make a special kind of glue called propolis to protect their societies; the word comes from Greek meaning the bounds or defences of the city. People also use the propolis of social interaction to glue their societies together and defend them from invasions from outside. Sociologists in the past have directed more attention towards the divisions in society, although the positive bonds or propolis are also important.

Accommodating Change

Paradoxically the same institution favours roots together with accommodation to change. The same community service, for example, may enhance local loyalty and also meet a new need. The pace of social change is in-

creasing rapidly. Motor cars and television have transformed the framework within which schools have operated in this century just as tape libraries in place of many books and new learning drugs may transform it in the next. It is, however, normal for schools to address themselves to the problems of a past generation when their teachers were young. One of the accepted justifications for altering the curriculum is the recognition of new social needs. Educationists can join with town planners in saying, 'Tell us your social problems and then we can start work'. They may be seen as needs by parents, pupils, teachers or by visitors unfamiliar with the locality but able to make comparisons with their own. Some problems are outside the scope of the school but most have implications either for the curriculum or for extra-curricular activities, particularly for the planning of community service.

Although Toffler(3) has enlarged on the mental and even physical difficulties of adapting to changes, less has been written about the difficulties of hiding from them, of continuing a routine way of life long after the reasons which gave rise to the routine have ceased to exist. Some older teachers consider that more routine is needed as an anchor during a period of increasing change and they point to the administrative complications of schools with as they say, more than one job to do. There is no attraction for them in promoting change by the annual surveys conducted by the Social Studies departments. The average age of teachers is rising, and will continue to rise, thus introducing a rigidity into the educational system; schools with pupils who will be in mid-career thirty-five years hence have a special need to resist this rigidity. Community education is one of the ways of doing so.

Dual use of buildings

The argument against dual use is that the complexity of the institutions lays too much strain on the staff who often work voluntarily or with extra pay during the evenings. From the beginning it was realised that some teachers would work in the evenings and take time off during the day. There is often less stress in a community school because it is

working with the homes and not against them.

On the other hand the cost of allowing capital equipment to lie idle is so great that very many school buildings are used in the evenings in addition to their normal day-time use. The growth in adult education necessitates the use of classrooms and halls, so it would be surprising if the schools were not expected to help in this way. Often the contrast between the new buildings and those the adults remember from their childhood is so marked that they are made aware that education is not what it used to be. Dual use is often merely a convenience; it does not necessarily constitute a community school nor does it imply community education; it may even lock up the energies of teachers by involving them in evening teaching and discourage them from undertaking the more adventurous task of surveying local needs and acting on their surveys, but it does encourage the public to think of the school in new ways. It requires a revolution in thought to conceive an institution of a completely new kind, and Henry Morris helped in this respect by devising the new term Village College and abolishing the old term 'headmaster' in favour of 'warden'. Some of the recent changes which need to be considered by many secondary schools are the increase in unemployed school leavers, the growth of travel abroad, the tidiness of towns which leaves few spaces for informal play, the newly recognized importance of parents in education and the continuing growth in viewing television.

A school based on ecology

To sum up, the community school accords with the principle underlying ecology that many things are best understood in their setting whether they are plants, animals or institutions such as schools. To shut out the environment from the school by banning visits and visitors is like locking the library; it defeats the purposes for which the school exists. Ultimately the success of a school can be assessed in the homes of its pupils; an inspector does not have to visit the school itself. Where a school staff is hesitating about a change of policy it is possible for one or two departments to make a start by enlarging

their aims to include all the people in the area. Despite the possibility of starting in a small way, the concept involves a substantial change in education which is only likely to become acceptable when the full significance of the choice between a rather isolated private life and existence in a circle of friendly neighbours is appreciated. The issue may be seen to lie between selfishness and cooperation or between freedom and fraternity (friendship). In the past two centuries much has been made of liberty and later of equality, but the third part of the slogan of the French Revolution has seldom been considered.

NICHOLAS GILLETT

Nicholas Gillett is based at The School of Education, University of Bristol. He contributed an article 'A curriculum for parents' in *The New Era* No. 5 (Vol. 59) which might be read in conjunction with his current contribution to our pages.

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AN INVITATION TO PARTICIPATE . . .

. . . in the World Interchange Project (WIP). WIP promotes a greater global understanding through the exchange of items and information between Canadian school children and their peers in countries around the world.

WIP, the brainchild of a Grade Eight class in Parry Sound, Ontario, resulted in the exchange of nearly 100 homemade kits with schools in the corners of each continent. The kits contained artifacts representing the culture and social tradition of the community. The children in Parry Sound sent, among numerous items, a maple leaf and handcraft Ojibway necklaces. In return, they received kits containing Colombian dolls, hand-carved Thai wooden toys, and Japanese newspapers. Many of the schools which responded to the WIP initiative are located in poorer or developing countries.

Full details from the World Interchange Project, Public Participation Program, NGO Division, Canadian International Development Agency, 200 rue Principale, Hull, Québec, K1A 0G4.

Community Primary Schools: A Tentative Overview

Tim Peskett

The term 'community primary school' is, as Pamela Young has remarked, '... beset with a problem of conceptual clarity.'⁽¹⁾ Among the eight factors⁽²⁾ that she identifies as having contributed to the emergence of the notion of such schools is that concerned with the official decision to consciously create community schools. This paper will make further reference to this factor in particular, (while also noting the others), against the early formation of a national picture in Great Britain.

Ree has spoken of 'distinct waves' in the development of the community school in this country⁽³⁾. Following on from the inter-war years, when Henry Morris mobilised his ideals into practice, came twenty-five years of wider Local Education Authorities (LEAs) development beyond Cambridgeshire. The third wave, which 'has brought the community school into the centre of cities'⁽⁴⁾ in the wake of the Plowden Report (1967) and the subsequent designation of Educational Priority Areas (EPAs), can be clearly identified as the period during which community primary schools came into being.

Some five years ago developments such as community primary schools were deemed to '... have depended on the interests and enthusiasms of individual heads or on a special initiative such as ... the educational priority area ...'⁽⁵⁾. It is in the actual designation of community primary schools, by whatever criteria, that we see the difficulties of defining what such an institution is intended to be. Headteachers of schools which are not so-titled are quick to point out that this special name may still, by the same or by similar criteria, warrant less official acknowledgement and more school-based, community assent. Young's factors, however, do not separate official (i.e. LEA) designation from others in her group. One may suggest, somewhat speculatively, that while local interest,

Educational Priority Area status, good home-school contacts, interest in a community-oriented curriculum, the establishment of clubs, links between education and community development and impetus from the school itself can contribute to the recognition of a primary school as a community institution, LEA designation, by implication, entitles us to view such schools with more certain concomitant factors in mind.

The Inner London Education Authority (ILEA) pamphlet cited above, indicated that '... the time has come for stronger and more widespread initiatives in the development of the community primary school'⁽⁶⁾. Locality sentiment may be a strong element in a community's use of the school as a resource and it is recognised as a truism that the most genuine form of neighbourhood school is often the primary school. What has been lacking to date has been any collation of even basic information on community primary schools in the country as a whole. In response to this situation and forming a research topic at the Centre for Applied Research in Education at the University of East Anglia, all LEAs in England, Scotland and Wales have been contacted with a request to identify their own designated community primary schools and to grant permission for an approach to be made to them to gain responses to three questionnaires. These questionnaires will be designed after visits have been made to a random selection of schools; and their headteachers, community teachers (where applicable) and new staff interviewed.

The response from Local Education Authorities has been extremely good and thanks are to be recorded for the trouble that Education Officers and Advisers have taken in responding, even where there was simply a 'nil' return. At present, of the 117 LEAs circulated, all have responded in some way. Twenty-six Authorities have indicated that

they have 'officially designated community primary schools' (my term), and a further seven Authorities that they have schools of a similar 'type', based upon their own interpretation of the term used. Two Authorities declined to participate. A total of 131 schools have been identified in the twenty-six Authorities and a further 23 in the other seven. The breakdown of the 131 schools is shown in Figures 1, 2a and 2b.

Fig. 1

Number	Type of School				
	First	Middle	Primary	Infant	Junior
	5	4	101	3	18

Fig. 2a

LEA type:		Area		
		England	Scotland	Wales
County Councils/Regions		9	3	4
Metropolitan Boroughs		9	—	—

Fig. 2b

Type of School:		Area		
		England	Scotland	Wales
First	3 C. Councils	—	—	—
Middle	1 C. Council	—	—	—
Primary	7 C. Councils	3 Regions	4 Regions	
	6 M. Boroughs	—	—	—
Infant	1 C. Council	—	—	—
	1 M. Borough	—	—	—
Junior	4 C. Councils	—	—	—
	4 M. Boroughs	—	—	—
TOTALS. County Councils/Regions		—	114 schools	
Metropolitan Boroughs		—	17 schools	

Many of the LEAs were good enough to give additional information of a general nature about the schools and this enables us to have at even this early stage in the research an eclectic picture of LEA-designated community primary schools. Certainly, (and one could hardly expect it), no clear picture emerges, though the range of instances is interesting. In purely geographical terms there cannot be said to be a rush of designations in urbanised areas. There appears to be roughly four rural-situated schools to every three in urban settings. Two EPA primary schools are mentioned and these are both in the same metropolitan borough. About half of those in rural areas are in what might be

termed 'relatively isolated locations', this factor no doubt playing its part in the criteria used in designation. Other rural schools are in commuter villages but some distance from large towns. Predominantly urban LEAs have a noticeable number of new, purpose-built schools, though this is not solely confined to these LEAs. One Scottish Authority mentioned '... a new open-plan school in a new housing development, which is itself in a new town.'

Nine Authorities, comprising five counties and four metropolitan boroughs, had only one designated school. Of these, two (both county councils) mentioned '... schools increasingly taking part in community projects' and '... moving quite quickly towards a more community-centred role ...'. The five Authorities with two designated schools (3 county councils, 2 metropolitan boroughs) offer some interesting developments. One of the metropolitan districts has included the two primary schools in a pilot project based on a total of four community schools. Initially planned for one year, it has now been extended for a further twelve months. A second metropolitan district has two open-plan primary schools each '... with community centres sharing the building.' This raises again the problem of actual designation and further reference to this will be made later. A third Authority, having '... schools which are on the fringe of such a designation ...', refers to two schools which have only recently opened, one serving a number of villages and one a new housing estate.

In considering further the question of designation it is interesting to note that less than half a dozen Authorities questioned the term 'officially designated community primary school'. Information appears to have been given on the basis of some common understanding of the term. It is with an exploration of this 'understanding' that the later stages of the study will be partly concerned. The research letter sent to LEAs made no mention of criteria but credence should be given to the fact that Authorities responded as they did, indicating that while the term 'officially designated' may be lacking in clarity, 'community primary school' is understood at LEA level.

This rather blurred picture presents, at least, an idea of the kind of provision made currently at this level. Heartening, in terms of the extension of the concept, is the number of new community primary schools, particularly in areas of new building. A dozen schools are clearly in this category and one might be justified in making the conjecture that such new schools offer potentially a more defined community role as they are starting from 'scratch'. Even at this early stage the diversity of actual provision is clear, though details can only be established through eventual contact with individual schools. Yet we find the term 'extensive use of buildings', together with community use of parts of schools that can also be sectioned off, day and evening use, and two schools having recent extensions provided from the Urban Aid Project. Three county councils, not included in the twenty-six mentioned above, provide additional points for inclusion in the discussion of this theme. One Welsh Authority has '... some community education centres on primary bases' and a Scottish Authority has '... a Community Wing attached to a primary school.' Finally, an English Authority indicates that it has a school that has opened in the latter part of last year (1978) with a '... specific, integral community element.' These three instances, but in particular the first two, pose additional variations on the theme, and it may be pertinent that the Authorities in these two cases expressed reticance in classifying the schools as 'community primary schools'.

The actual nature of the replies received from LEAs is of interest in the pursuit towards some useful conceptual framework of the development of the community school. It was mentioned above how the term 'community primary school' is understood in a commonsense context at LEA level. Several LEAs were unquestioning of the term used in their own replies; this applied particularly to Authorities with one or two such schools. However, all but one of the twenty-six LEAs referred to above made no direct reference to challenging or discussing the term 'community primary school'. The one exception deemed itself, through an Adviser, to have several such schools '... in the category as

I understand you.' The seven other LEAs denied having 'Officially designated community primary schools' but drew attention to their own schools which were felt to be on similar lines. These LEAs tended to specify the actual kind of provision currently available. (Several of the twenty-six LEAs have recently been asked if they could give some background to their process of designation.)

Individual schools, through headteacher and assistant teachers, have now been circulated and invited to make comments on a number of questions. While the responses have yet to be analysed in preparation for possible inclusion in the draft questionnaires, several (all in County Council/Regions) indicate points for discussion in the designation process. One headteacher felt that her school was not yet a community primary school but rather a primary school with a community centre attached. Another spoke of not being truly designated and another of my having been misinformed! Several responses from another area where separately managed community wings are attached to primary schools, ranged from one 'not applicable' to some very full outlines of the situation and discussion of the concept of a community primary school.

Interviews of headteachers and some staff in 11 schools have now taken place in order to provide more detailed data of local situations. This material, when transcribed by the author and then edited by the very co-operative respondents, will be coded in order to identify areas that might serve to help in the construction of the questionnaires. The data given above is general and far from exact. However, it has numerical accuracy which hitherto had been unavailable. The purpose of this paper had been to commit to print the responses by LEAs so that all interested parties can have some idea of current provision. Local discussion will continue and it is hoped that interested parties might be willing to support a national association, which is the hope behind a recently convened second annual conference(7).

TIM PESKETT

(continued on p.94)

Tim Peskett is headteacher of Manea Community Primary School, Cambridgeshire. Having studied for the Licentiate Degree of the College of Preceptors, an Honours B.Ed. at Bristol, and a course offered by the Open University, all on a part-time basis, he is now registered at the Centre for Applied Research in Education, University of East Anglia, to read for an M.Phil. As this article shows, he is probing the nature of the understanding of the term 'Community Primary School' to be found in both educational administration and educational practice as a preliminary to deeper research into the potential of such schools.

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THE UNBRIDLED EGO

James Henderson's book, 'The Unbridled Ego: a diagnosis of humanism and education', published under the WEF Book Scheme by Allied Publishers Private Limited in Bombay in 1978 is now available from London.

Rex Andrews presented a review of this important contribution to the study of humanism and education in **The New Era** No. 2, Volume 60, March/April, 1979. At that time it was reported that the book was available from Bombay, price £4.00. From our London-base, we are pleased to offer 'The Unbridled Ego' at £4.00 a copy. Please add 50p for postage to addresses in the British Isles or £1.00 for mailing to addresses outside the British Isles.

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(See article opposite on page 95)

John Harris is a founder member of the Irish Association for Curriculum Development. He has carried out research at Trinity College, Dublin, for many years and is active in a number of curriculum development projects.

Educational Innovations in The Republic of Ireland

John Harris, Principal, Newpark School, County Dublin

Given the centralised nature of Irish education one might suppose that reform of the curriculum, if it happened at all, would come from the top. This is not, however, the Irish experience, as far as post-primary education is concerned. It is likely, in fact, that because of the traditions inherent in the system, particularly in relation to control by religious orders of most of the country's secondary schools, moves towards change from above tend to suffer rejection at shop-floor level.

There are times when the individual class teacher, with few opportunities to move into key positions of power and influence within the system, can feel powerless to act as a change agent in respect to what he teaches. Yet, strangely enough, it is from this apparently low level of influence that the impetus for change has sprung. New attitudes towards schooling brought by new generations of students, arising significantly from greatly increased participation levels in post-primary schools, have forced many front-line teachers to appraise the appropriateness of conventional curricula. A new primary curriculum, introduced in the early years of the present decade, threw up challenges to second level schools and, above all, gave utterance to a cry for help and mutual support among teachers.

In **Ideas No. 23** (October, 1972) an attempt was made to summarise the complex structures of Irish Education and to indicate the then humble origins of curriculum development in the Republic. The Irish Association for Curriculum Development, which was founded in 1971, set out to stimulate debate and to foster support among teachers who wished to share mutually in bringing about change in schools. As an association, it was not in a sense 'founded'; it 'sprouted'. A conference called in May 1971, by one teacher in one school brought together, almost by chance,



a group of teachers — some religious, some lay, some principals — and even some parents, representing the wide range of different school types. This group decided to found an Association — calling itself, perhaps pretentiously, the **Irish** Association for Curriculum Development (IACD). Some seven years later, with the title unchanged, the Association is still largely Dublin-based. This has happened for largely administrative reasons. The scattered nature of the Irish population and limited time available to committee members have, as yet, prevented the development of branches in other areas in the country, although, even as this article is being written, a sub-group, drawn from the general committee, is working on proposals to see how the overall structures can be extended to other centres.

Membership of the Association is open on an individual or school basis, i.e. an individual may join for £3 per year, whilst a school membership of £10 entitles all members of the school staff in question to the privileges of membership. Over the last seven years the

number of members has been growing steadily and both individuals and schools from areas outside the capital have been joining the Association and attending week-end courses in increasing numbers.

To date, the main activities have been conferences and seminars, usually held in different schools, with guest lecturers from home and abroad, and the publication of a magazine 'Compass' twice a year and a newsletter once per term. In addition, the Association has sponsored the establishment of local study groups whereby teachers from a group of schools in a district can meet to debate issues of mutual interest or to design curricular programmes in areas of common concern.

In any one school year there might be 4 or 5 week-end conferences arranged. These are generally non-residential and cater for an average of 50-60 participants. Some of these conferences have been sponsored jointly by IACD and other groups, e.g. subject associations such as the Science or French Teacher Associations, the organisation for Guidance Counsellors, or the Remedial Teachers Association. In the 1978-79 season, new ground has been broken when three conferences on aspects of 'The Arts in Education' are being organised jointly by the Association and by the Arts Council.

On three occasions to date, special courses have been arranged for school principals on aspects of 'Managing Curricular Change'. These have been mainly residential, the most recent having been held in June 1978, when the visiting lecturer was none other than Leslie A. Smith — one of two honorary life-members of the Association, who has been identified with and supportive of IACD since its inception. The fact that the support for these conferences from school principals has always been strong is a measure of their concern about the need for changing the curriculum and about the need for help and guidance in bringing this about. It is also a measure of confidence in the work of IACD and this has been a significant factor in the increasing strength of membership which the Association has enjoyed.

References should also be made to relationships with other curricular agencies and with the Department of Education.

There have been two major curriculum ventures in Ireland — A Curriculum Development Unit was established in Dublin in 1972 in collaboration between the Vocational Education Committee in Dublin City (the major sponsor), Trinity College, Dublin (which houses the project), and the Department of Education (which must approve the funding from VEC moneys). This unit was established originally in response to concern among Principals of Vocational Schools in Dublin about the need for new curricular programmes relevant to the needs of children in large urban schools. Programmes in Humanities and Science and Outdoor Pursuits have been developed (see **Ideas No. 23**). From the outset, the principal professional personnel from the Unit have been directly associated with IACD — two having held office as chairman for different periods — and the two groups have worked at all times in close association and harmony with one another.

The second major project has been based at the Curriculum Development Centre at Shannon, Co. Clare. This centre, originally the brainchild of the principal of one of Ireland's first comprehensive schools, is working on a variety of projects, the main achievement to date being known as SESP — The Social & Environmental Studies Project. This Centre, too, has had links with IACD, somewhat more tenuous than in the case of the Dublin Unit, principally, perhaps, for reasons of geographical location.

It can be seen, therefore, that in each of these three ventures — the Dublin Curriculum Development Unit, the Shannon Centre and the IACD — the main promoting forces have been practising professionals working in schools. These have each negotiated support from the official bodies who ultimately control affairs, the Department of Education and subordinate groups. But the ideas grew from felt need, from deeply felt concern; have been built on personal enthusiasm and dedication; and have survived and thrived despite minimal financial support from official quarters. At all stages, however, official goodwill and encouragement have been readily available.

For all sectors of Irish Education, despite the diversity of structures which govern the

different school types, the real control centre is the Department of Education. Yet, as mentioned earlier, the nature of this particular governmental department is to follow rather than lead, as far as initiatives for change are concerned. This may be due, in part, to the fact that professional staff in the Department are few in number, grossly overworked, and weak in their position in the hierarchy of influence. There is a marked absence of any professional planning unit and no category of educational 'adviser' available to schools. In the last two years a 'Curriculum Unit' has been established. This unit, a cautious and tentative step into this area of possible reform, has been at pains to stress the omission from its title of any suggestion of Curriculum Development. The personnel in the unit, all drawn from the Inspectorate, operate very much on a part-time basis, each still being heavily burdened with responsibilities in other areas. However, the fact that the unit has been set up at all represents a significant event insofar as it brings together professional staff from the primary and post-primary sectors. The existence of a Curriculum Unit means that there is now an appropriate section in the Department of Education to which curriculum issues can be referred and which can serve as a contact point for curriculum reformers, such as IACD. The significance of this point may be underlined if it is realised that one of the main reasons that there is no official system or policy of Adult Education in Ireland, is because no section exists within the Department charged with responsibility in this area. It may also be supposed that the establishment of the Curriculum Unit marks a recognition in official quarters of the need to respond to an increasing desire for change in the system which is stimulated by curriculum groups such as IACD.

It is to the benefit of IACD and surely also to the Department of Education that the Curriculum Unit regards IACD as its principal contact group for teachers in relation to Curriculum Development. With the limited resources at its disposal, it has promised some financial subsidy towards conferences and seminars organised by the Association. Through regular meetings with members of the IACD committee an opportunity is pro-

vided for the free exchange of views and for keeping open lines of two-way communication. The overt expression of goodwill with which the unit is seen to support IACD helps greatly to endow the Association's activities with the status of respectability and official approval. This, in turn, underwrites the confidence which teachers at large are likely to display towards IACD. From the unit's point of view, its status within the Department is likely to benefit as a result of its practical involvement with an active teachers' organisation, clearly working in harmony with it. The benefits or otherwise of this alliance have, in fact, yet to be seen as the links have only been formalised in very recent months.

During 1977 the IACD Committee decided that it was time to take stock of its position and attempt to set down its thinking in the form of a policy statement. One reason for this was because it was felt desirable to have a statement of position available for the benefit of those interested in finding out about or in joining the Association and wishing to know what it stands for. It was recognised, of course, that any such statement of policy could only represent a statement of position, subject to review and alteration in the light of development and newly perceived needs.

The committee laboured for nearly nine months before agreeing the text of a slender five-page document. Clearly it is not possible to summarise it adequately here — its form is already extremely concise — but the document is based on six principles which serve to summarise the main ingredients. These principles should, in the words of the document 'form the basis for a fundamental, complete and ongoing review of the curriculum'. They are:

1. The curriculum should cater for the needs of all students.
2. The curriculum should be responsive to the needs of society.
3. The curriculum should follow a natural sequence.
4. Examinations should conform to the needs of the curriculum.
5. All effective curriculum development involves teachers.
6. Innovation is best achieved by collaboration of different agencies.

The policy statement was presented to the 1978 Annual General Meeting and accepted in principle by the members. It has since been sent to the Curriculum Unit of the Department of Education for consideration and comment. Their initial response was to welcome the document but they indicated some reservation about its exclusive emphasis, as they saw it, on a sociological view of the curriculum. They see their own position as neutral in relation to whether a sociological or philosophical emphasis is appropriate and are anxious to maintain an open-minded attitude towards varying schools of thought. It is hoped to have a full discussion between IACD and the Unit in the near future about all aspects of the policy release.

To suggest that curriculum development is seen in action on a wide scale in Ireland would be a gross overstatement. Despite the fact that every Irish county is represented in the membership of IACD, there are vast areas of the country where little impact has been made. Thousands of teachers are unaware of the existence of the Association. The Irish secondary curriculum is dominated by a rigid and restrictive examination system whose existence is a major deterrent to innovation and to curriculum initiatives. The specification of syllabuses centrally, even down to precise lists of prescribed texts in a range of subjects, imposes severe limits on the individual teacher's freedom to experiment with new methods and new curricula. Narrow regulations restrict freedom in timetabling and in relating of subject disciplines. Yet, despite this, there has been impressive and increasing instance of creative, often inspired, work, notwithstanding the restrictions of the system. This work has had some influence on introducing change in examinations. It would be wrong, too, to overlook the natural conservatism within the teaching profession which distrusts change and seeks to cling to well-and-trying methods and structures. We may yet be a long way from an Irish Educational Revolution, but the signs are there, sufficient to encourage those who seek to move towards constructive development. As Community and Comprehensive Schools have been introduced in an increasing number of areas during the current decade so have many

of the traditional values and attitudes in relation to the curriculum been challenged — with rewarding and positive results. There are few curriculum experts but then, experts of any kind have always been suspect in Ireland. Instead, a subtle and humble kind of expertise prevails: that which depends on individuals meeting, struggling with and resolving their own problems. Common bonds of rich quality are being forged between teachers engaged in seeking, alongside one another, solutions to common problems. Perhaps this is why one of the most popular formats for IACD conferences has been that in which direct participation by members in sharing in what they are actually doing is facilitated.

The spirit of curriculum development in Ireland is, therefore, essentially a collaborative one. Its impetus is largely of a 'self-help' nature, which, in many ways, is its greatest strength and one well-attuned to the Irish character, which fears all dominance or imposed solutions to problems. The teacher is the prime mover for change and the principal agent in bringing it about.

The teachers have, in turn, been supported in their efforts by the good-will of those engaged in teacher training and in educational research. And, very important, they have enjoyed the encouragement of many parents. One of the main reasons that IACD has flourished and grown is because its efficiency has been sustained by the outstanding efforts of its secretary — a school parent well known in Irish educational circles — Mrs Kathleen Quigley.

IACD and other groups, formal and informal, constitute an effective network of mutual support with the Department of Education as the silent and unobtrusive backer of its many endeavours. The present Minister for Education is on record as being in support of curriculum development and has been complimentary about the work of IACD. Since its early days in 1972, IACD has established a base for fertile activity, a good measure of goodwill, and can, with some justification, claim to have been a subtle but significant agent of change, slowly making a mark on what has been traditionally a most conservative system of education.

Integrated Models in Education

Nava Butler-Por, University of Haifa

In the current educational debate, 'bridging the gap' between the educationally disadvantaged and the advantaged, is probably the most discussed of all issues. Much of the thrust of recent developments in educational theory and practice has been directed towards providing the means most conducive to facilitate the process of narrowing the gap in academic achievement, between the two populations.

The urgent need for merging all ethnic and social groups into a single national entity in Israel, has given the issue of integration top priority not only as an educational objective, but also as a major social one.

Thus we find that one of the first major educational changes to be adopted by the new state, involved the organizational 'reform' of the secondary school. It was decided to introduce total integration at the level of the middle school. This move was motivated by two main objectives: (1) To make schooling compulsive to a growing population of educationally disadvantaged children mostly of eastern origin, who might have not attended secondary schools otherwise; (2) to develop the curriculum to meet the new heterogeneous school population with the hope that many of them would remain at school up to the age of 18.

The disadvantaged children were bussed to advantaged areas and integrated into traditional academic type schools at the age of 12. It was hoped that the physical integration in the classroom and in the school would contribute towards bringing the two populations closer to each other.

Is Integration feasible at the Middle School Level?

The favourable social climate concerning integration, provided the programme with a safe base-line of success. However, the programme, while stimulating developments in the school curriculum to meet the needs of the new heterogeneous school population,

also highlighted some of the problems inherent in the new situation.

Two major areas of concern were identified: the first one applied to the learner population, namely the children, the second one evolved round the teacher population.

It was soon discovered that the initial impact of integration in the classroom, has resulted for many disadvantaged children in disturbing signs of erosion. Many of them came with high academic expectations inspired by their previous successes in the primary schools. Although school help was provided to help the children maintain the desired level of achievements, the gap nevertheless widened! The learning difficulties of the disadvantaged school population seemed to increase with time, producing emotional stress and behaviour problems. Anxiety was also expressed by 'advantaged' pupils and their parents who feared that their scholastic achievement may be affected by integration. Moreover, the hoped for social integration outside school was slow to emerge, not only as a result of social differences, but also because of geographical distances.

On initiation of the integration law in the middle schools, it would be fair to say that a high degree of consensus existed among teachers as to the importance of educational integration. However, as work in the classroom proceeded, many of them felt that they were ill-equipped to deal with the problems that arose in the classroom situation. The new learning-teaching process that they encountered called for a change in their conception of the role they have to play as teachers. It was no longer legitimate to fulfill the sole role of subject teachers mainly concerned with imparting knowledge. (If ever there was justification for that role). It was now demanded of them to take an active part in creating optimal learning opportunities for their most heterogeneous class. Moreover, the diversity that existed in individual differences called for new teaching methods

more suitable to the pupil population than formal methods which are extensively in use. As the complexity of the situation developed, many of the teachers lost heart, and their anxiety was often expressed in negative attitudes towards integration in schools in general and towards their disadvantaged pupils in particular.

The effect of teacher-attitudes on the school progress of the disadvantaged child has been well documented in professional literature (Clark, 1966; Kozol, 1967; Rosenthal, 1968; Adar, 1973; Stahl, Agmon & Mar-Haim, 1975; and others). The specific implications of experiments in integration have pointed that social integration does not occur as a result of merely seating children of various cultures and ethnic groups together in one classroom. It is suggested that a new approach is needed which involves intervention programmes and a much more imaginative treatment of the total educative process. (Levin, 1971; Klein & Eshel, 1977; and others).

It seems that equality of physical educational opportunities is not sufficient to bring about meaningful cognitive and social changes in children. There seems to be a clear indication that integration must start early in the child's life, involve thoughtful planning for intervention programmes in the classroom and provide for relevant teacher pre-service and in-service training.

Integration in Primary Schools: Ways and Means

In the light of the middle school experience it seemed pertinent to raise the question whether the integrated class does actually produce significant changes in the level of school achievements in disadvantaged children? If it does, under what educational conditions? While integration in the primary school is not total yet, as children usually attend the neighbourhood school, answers to the questions posed above had to come from specific experiments in primary school integration. In Jerusalem particular socio-political conditions stimulated the initiation of integration of schools of two differently cultured communities neighbouring each other geographically. The integration programme was examined by Klein and Eshel with il-

luminating findings most relevant to our discussion (1978).

The project started in Jerusalem in 1969 with the first grade with successive classes added each year, while children in the un-integrated upper classes continued to graduate. The project included both schools with homogeneous lower class populations and schools with integrated classrooms in which the proportion of middle class to lower class children was designated as sixty percent to forty percent. In terms of Israel the lower class children in this experiment equal the disadvantaged children as characterised by (a) parent education ('Lower Class' not exceeding 8 years of schooling); (b) cultural background, i.e. most children whose pattern of school achievement and behaviour is termed culturally deprived come from families whose country of origin is 'oriental', while the middle class are from families of predominantly European-Israeli origin; (c) occupation of father.

Experimental and control schools were paired on the following dimensions:

- * Percentage of lower class children in the classroom.
- * Neighbourhood location.
- * Average occupation of parents.
- * Academic level.
- * School reputation in the community.
- * Religious/non-religious schools.

Lower class children in the homogeneous project schools were found to be similar in all respects to lower class children entering the integrated schools. The same applies to middle class children in the various types of schools they attend.

The research design employed in the study was basically a 2 x 2 x 2; integrated versus non-integrated classrooms; 'Activity' versus traditional formal classrooms; Lower class versus middle class pupils.

It is important to note that the 'activity' classroom, based on the infant school classroom and the integrated day open class is very rare in Israel. The 'activity' class was introduced to the project as an intervention programme, although some researchers in the field of the education of the disadvantaged question its efficacy in relation to the promotion of cognitive development in this

population, (Frankenstein, 1970; and others).

In addition to the informal learning situation employed, the intervention programme also included a second teacher assigned to all project classes for a number of hours to extend individualized contact with pupils. It was considered an excellent way of catering for educational needs of two groups of children varying in as much as two standard deviations on ability tests within a given class.

Children in the study were in the following groups:

1. Middle class children in integrated classes with special intervention.
2. Middle class children in integrated classes without special intervention.
3. Middle class children in homogeneous classes with special intervention.
4. Middle class children in homogeneous classes without special intervention.
5. Lower class children in integrated classes with special intervention.
6. Lower class children in integrated classes without special intervention.
7. Lower class children in homogeneous classes with special intervention.
8. Lower class children in homogeneous classes without intervention.

All children were tested in mathematics and reading during the last month of the school year and successively for the five years of the study. Data were also collected on self image and sociometric standing.

The findings of the study have shown that:

1. There is clear evidence that lower class children under certain conditions achieve significantly more in integrated primary school classes when compared to their peers in non-integrated classes. Klein and Eshel suggest that the following conditions in the schools seem to contribute to the success of integration: High school status; Majority of middle class pupils; Known high academic achievement; Head teachers committed to integration.
2. Middle class children in integrated classes show no consistent differences in achievement as compared to their middle class peers in non-integrated classes. These two aspects of the results of the investigation throw light on the two major issues connected with the question of the effect of integration on aca-

ademic achievement of the child population involved in the integration.

3. An additional interesting finding concerns the efficacy of informal education in enhancing academic achievement of the disadvantaged child in integrated classes. The results have emphasized the potential of the integrated open classroom situation as an intellectual experience, providing stimulus for its pupils resulting in a general rise in school achievement. To me personally, if I may take a personal viewpoint, this finding re-inforces my own conviction stemming from personal experience in England, that integration must feed on genuinely shared learning experiences, which can thrive in an informal learning situation, providing that the structure of the classroom is both educationally sound and stimulating. Interaction in a good open class can provide its pupils with a sense of belonging to one community as well as promote cognitive and social growth. It is interesting to note that the researchers found that the 'activity' classroom situation was not beneficial to the disadvantaged child in the segregated class.

Contrary to American research findings that suggest a lower self-image for disadvantaged children in integrated settings, this study reveals that there are no consistent differences in academic self-image scores between the lower class children in integrated and non-integrated classes. There seems to be little 'psychological price' paid by disadvantaged children in integrated classes in primary schools.

In addition to the effects already noted, there is an indication that for all groups studied, achievement profiles on various aspects of mathematical knowledge are similar in form, differing only on baseline levels. The implication that there are no qualitative differences in performance between the advantaged and disadvantaged child is highly significant to the controversy of how 'truly' different the disadvantaged pupils are from the advantaged ones. (Similar findings were reported by Sitker D. Meyers 1969; Lieblich et. al., 1971; Nevo, 1972).

It is interesting to note that the results were consistent over six years of schooling and five successive waves of entering classes. They

suggest that the effects produced can be maintained over time and are not merely an outcome of initial burst of enthusiasm and energy associated with educational experiments. The implications of the study seem to point towards the need for re-organization of the primary school on the lines of the integrated middle school with the introduction of teaching methods that would not only be more appropriate to the heterogeneous school population, but would also facilitate meaningful interaction between all children and their teachers.

Partnership in Learning: An Experiment in Tutorship

While general integration at all educational levels is still to be implemented it seems to us that much can be done to ease the integration process in the middle school by creating a link between the disadvantaged primary school and the middle school designated to absorb the particular primary school children.

Previous experience with integration at both school levels reported above, suggests that disadvantaged children at the primary school phase should not only reach a higher level of attainment, but should also have an enhanced ability to stimulate (and be stimulated by) interaction with children from a different culture.

It was also indicated in the previous study and other research works that individualized help is most beneficial in the classroom situation. The question was posed whether these needs could not be profitably provided by the middle school pupils? Furthermore we hypothesized that if the middle school pupils would act as tutors to the primary disadvantaged children designated to the absorbing middle school, the middle school teaching staff as well as the children would become more involved and more committed to integration.

For our pilot experiment we decided to involve a special class for highly gifted children placed in a middle school neighbouring a disadvantaged primary school, as our first tutors group. (See: Butler, N: *Introducing and Implementing Educational Innovation: Creating Experimental Classes for the Gifted*. IDEAS, 28, 1974). It was believed that gifted

middle school children could provide one answer to the curiosity of the disadvantaged child stimulated by mass media, which does not usually find satisfaction at home and in the school. Our experience with the disadvantaged child in schools has indicated that the stereotype characteristics associated with the population 'apathetic', 'lethargic', 'unmotivated', does no longer hold true. Television watching has opened up a window to the wide world with all its wonders and problems for all children. The disadvantaged child is not different from other children in his need to know and find answers to questions; unfortunately this need cannot be fulfilled without considerable educational support. It seemed to us that the gifted older child should be able to cater for this need of other children as well as provide academic help and support.

At the beginning of the current school year (1978/9), the following model was initiated:

Participants:

Educators: The education adviser to the special classes for highly gifted children within regular school. (The writer). Headteacher of the middle school in which the special class is placed; Headteacher of the disadvantaged primary school whose children continue in the middle school above mentioned; middle school educational adviser.

Children: Twenty five highly gifted children in special form 2, middle school and thirty five primary school children, educationally disadvantaged, form 3.

Objectives:

General: To link the middle school child with the primary school one to facilitate meaningful interaction at the middle school educational phase.

Specific to the special classes of gifted children:

1. To educate towards involvement in the social needs of society and to contribute to it.
2. To provide a personal experience of the social problem of 'bridging the gap' in educational context between the disadvantaged and the advantaged populations.

3. Developing greater understanding of the needs of the disadvantaged child.

For the disadvantaged child:

1. To encourage greater motivation for learning.
2. To provide help with school work.
3. To offer intellectual stimulus.
4. To enhance emotional and social growth.

Preparations for Implementation of the Experiment:

A meeting of all educators participating in the experiment was convened. The team decided on the structure of the tutorial work to be carried out by the children, and on the methods of counselling the children. In order to prepare the gifted children for their tutorial work it was decided to hold the following activities:

1. Talk by class teacher on the nature and importance of voluntary work.
2. Three meetings of the special gifted class with the educational adviser of the school to discuss the educational and emotional needs of the disadvantaged child.
3. Visit of the primary school headteacher involved in the experiment to the gifted class involved to discuss the special problems of her school and its pupils.
4. Individual meeting with middle school education adviser: Each tutor met with the adviser to plan the tutorial work in general, and the first tutorial meeting in particular.

Structure and Contents of Tutorial Meetings:

1. A tutor was assigned to one or two disadvantaged children. Each tutor will choose together with his 'pupil' a personal topic. Together they will study the topic and compile a topic book.

It was hoped that the shared activity would provide ample opportunity for intellectual stimulus as well as enhance motivation for learning and provide help with the basic school subjects.

2. Each tutor will prepare games for his pupil to be played together. The games hour will also include making new games and planning outdoor games in small groups of tutors and pupils.

This activity was planned to promote emotional and social growth.

Follow up and Evaluation:

The follow-up and evaluation of the experiment will be carried out by two methods:

1. Regular meetings for the purpose of the educators planning team.
2. Weekly individual meetings between each tutor and the middle school educational adviser. At this meeting the tutor will report on his tutorial meeting and will discuss the problems which arose and the contents of the next tutorial meeting. Each tutor will keep a diary of the activities held and his evaluation of each activity, according to the following criteria: Objectives, programme, materials used; personal preparation and duties; personal evaluation of each meeting.

Procedure:

Once a week the middle school gifted class goes to the disadvantaged primary school involved in the project. The children stay there for two hours to work on an individual basis with their 'pupils':

1. Work on personal topic: 45 minutes
2. Story reading of tutor to pupil: 15 minutes
3. Games — playing together, in small groups and making new games: 60 minutes

This model has been in operation for a few months only, therefore it is too early to assess its efficacy as an integration factor. Nor is it possible at this stage to evaluate the measure of success in achieving its objectives. However, it is gratifying to note that the children involved, 'tutors' and pupils are most enthusiastic participants. The two headteachers as well as the educational advisers of the middle school have commented on the deep involvement of children and teaching staff with the project and their commitment to its success.

The Role of the Universities as Agents of Social Change

For integration to be meaningful it should not end in the schools. Education programmes in integrated schools should extend to institutes of higher education, in order to achieve a steady increase in the proportion of differently cultured students.

In seeking to play an active part in the process of 'bridging the gap' at university level. Haifa University has initiated a unique project. A special department was created in order to identify the potential student in disadvantaged villages and new towns. University students from these areas act as 'consuls' in developing towns. They identify potential students among members of their community who have already proved themselves as local leaders. The university encourages them to enroll as full time students providing them with a year of prepratory study programme as well as with a scholarship to continue with degree studies, on condition that they return to their communities to work there as local leaders. They are also offered help with their course work if required. This programme has led to a surge of interest among students and lecturers in the social and educational problems of several disadvantaged communities resulting in various new projects in the communities and at the university.

The growing awareness in the universities of the need to assume a more active role in serving society, has given impetus to a nationwide programme. Students in all universities are encouraged to become tutors to children in disadvantaged areas. Students who join the tutorial scheme are awarded a scholarship which pays for half of their university's fees. (Higher education is not free in Israel).

The students participating in the tutorial project travel to developing areas once a week to work on a one to one basis with a child whose teacher believes would benefit from this kind of help.

The students involved in the programme have formed close relationships with their pupils and their families. The first hand experience with disadvantaged children in their own environment has given a deeper insight into the different cultures and the problems inherent to integration.

It is interesting to note that students have commented on the high motivation of the families to help their children in the new tutorial situation. Although one may agree with Midwinter (1973) who suggests that the effect of home and neighbourhood for good

or ill on educational attainment is more significant than that of the influence of the school, it seems to us, that by bringing the 'school' to the homes in an informal manner it is possible to bring the two worlds of the child; namely the home and the school, much closer together.

By involving the students in this process the universities can become the means by which a greater understanding and respect for social and cultural diversity can be achieved.

It seems to us that only by striving to reach greater understanding between the populations, will integration cease to exist as a mere model in education, and emerge as a continuous and dynamic process in effecting social change.

NAVA BUTLER-POR

Nava Buter-Por has been based at the University of Haifa School of Education for a decade or more, and prior to that was a member of the School of Education at University of London Goldsmiths' College. She contributed to IDEAS in 1974 when it was published by The College, and she has retained a strong connection with her colleagues in England. The research she has undertaken in Israel has interested educators in many parts of the world.

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Classroom Aids for Teaching English

Leslie A. Smith

A cherished aspect of my childhood in the 1920s was that part of the Sunday ritual of self-entertainment which involved the whole family playing a game grandfather called 'at the drop of a hat'. The game involves story-telling based on six or more words offered to the 'performer' by his audience. The rules are simple: two minutes are allowed for each story; all words offered are to be used in correct context and in sequence; nobody shall interrupt the story-teller once he starts to speak 'at the drop of a hat'.

This Victorian-period parlour game has a place in the modern classroom where the children practise usage of their mother-tongue; and it might have a place in the learning of foreign languages. But adjusted slightly, the game possesses the potential of sponsoring practice in the written and read word as well as the spoken word. It seems to fit into current educational theory rather well.

In the classroom setting there is more to guiding the pupils' usage of language than playing games like this; but the basic ingredients of 'at the drop of a hat' form a starting point from which the teacher may work as he taps a universe of experience, attitudes, perception, understanding and knowledge for lessons which promote enjoyment through the use of language and its associated skills. I have searched the shelves of publishers of educational materials for aids that will help the teacher of English language meet such

goals, and I have been impressed by the quality of the materials currently available. In particular, I would like to mention some of the resources developed and published by the Longman Group.

J. R. C. Yglesias has collaborated with other teachers to produce under the Longman imprint a number of series of books each of which offers a five-year long secondary school course in English Language. **Study English** (in collaboration with Hazel Hagger) is a series of five books each of which is divided into units which deal with themes related to interest and language level of the age-groups of pupils concerned. Extracts from a wide range of poetry and prose form the basis of the work, together with other modes of communication such as newspaper writing, playscripts and statistical data. Excellently illustrated, each book 'provides a structured study of techniques and skills'. **Mainstream English** (in collaboration with L. E. Snellgrove) is a series of six books which present work in the areas of language study, project work, research and library work, drama and role playing; and each book is attractively presented in a large format and is illustrated in full colour. **Mastery of English** (in collaboration with I. M. Newnham who also edited 'Study English') is a more academic series of five books 'aimed to stimu-

(continued on p.120)

Writing in the Secondary School English Lesson

Jo Kelly

An article by James Breese, 'Writing — a skill or an art?', appeared in the issue for January/February, 1977. In it, he suggested that skill in writing was dependent on instruction from the teacher and the practising of exercises. I haven't taken up every point he made, but have tried to identify the teacher's role in the teaching of writing. (Jo Kelly).

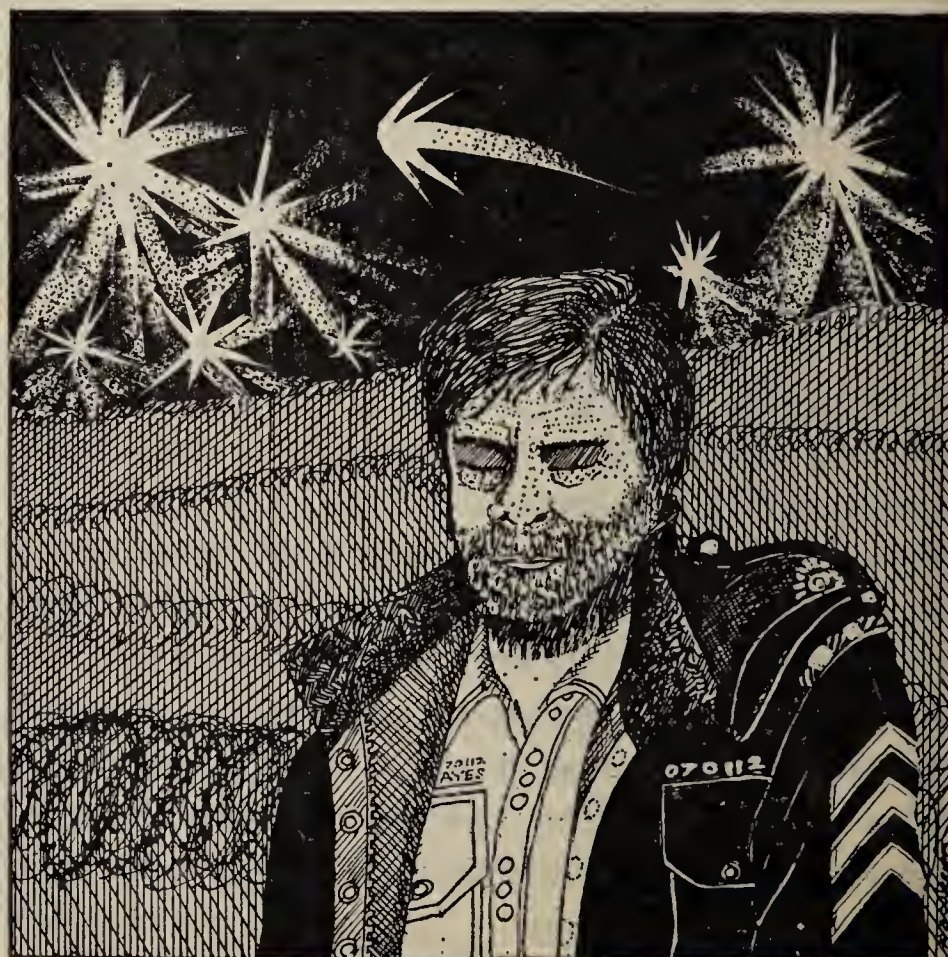
Current discussion of English teaching seems to have gathered about something called 'basic skills' in writing. These seem to be spelling, punctuation, 'grammar' and 'vocabulary', and the implication is that children can receive them through instruction, and, in fact, **must** so receive them before writing can be undertaken.

A skill, as I understand it, involves knowing how to do something, and, if these skills are basic, I assume that teachers would teach how to spell and punctuate, how to construct sentences, and how to use words, giving plenty of practice in these activities before allowing anyone to write. But surely what is basic about writing, apart from the learning of motor skills, which seems not to be what is under discussion, is, first, an understanding of writing as a symbolic system allied to, but different from, speech, and, second, the intention to write something. Spelling, punctuation, grammar and vocabulary are of integral importance to writing, but surely not preliminary.

It's important for children to realize how closely linked are writing and reading. One of the difficulties in teaching spelling and punctuation is to convince the writers that they really matter. Children's willingness to take trouble increases noticeably if their work is to be displayed or otherwise presented to other people, and their frequent carelessness may be partly caused by its not always being evident to them that writing usually implies reading. If the work is simply an exercise that will be read cursorily by the teacher in his role of 'examiner', there can be little genuine

incentive to write either interestingly or correctly. But if the children are writing something they really want to write, and if the teacher really wants to read it, then he may be a perfectly satisfactory reader, worthy of actual communicative effort. Even so, he has, as a teacher, additional responsibilities to the children, and it's surely valuable to find different readers — children, parents, other teachers — whenever this can be managed.

It seems, too, to be genuinely difficult for some children to pay attention to spelling and punctuation, particularly to punctuation, at the same time as they work out what they want to say. If the work is intended for display, or for some other means of reaching a wider audience, the second draft can be a corrected one. Otherwise, though it's not entirely tidy, corrections can usually be made afterwards. For children with real difficulties, it helps, if there's time, to tell them how many full stops there ought to be; this seems to give the necessary confidence to get most of them right. Spelling seems less amenable to



second thoughts, but even so, the separate concentration can lead to some corrections.

Some time ago, I asked a class of third-year boys and girls, the lowest stream of a six-stream year-group in a secondary modern school, to write poems about war. Before writing, we had read poems, looked at pictures, and talked about the subject. During their secondary English lesson they had, from time to time, done exercises in punctuation and learned lists of spellings. They had done no 'grammar', and no direct attempts had been made to teach them 'vocabulary'.

The three following poems are chosen not for their competence or lack of it, but for their variety.

The Guns Blast.

Shells fly over our head.

Behind we hear peple being hit by the shell blast.

In frut we see the shells going off all the time.

We wonder which one will hit us but we go nerer all the time.

Then we start walking all over the dead bodys.

The bodys are all moude and they smell and look horabil.

The blod was running past us.

We where hopping for rain but it did not look like it.

Then a shell blaset and we woke up in a prison camp.

Roy

Out to the battle field you run,

Ready and willing to fight for your country,

To defeat the emeny,

You know now you cannot turn back, you will suffer great pain and lost on the battle field,

You will fight among dead and rotting bodys,

When the war is over you may not have any familys to go back to no homes,

Just memorys,

Jean

The sent of gas fills the still air,

The sight of blood all around,

All around dead bodies lie

As still as the grass on a carlm summers day,

Women weaping, crouched down on the ground

By their relations bodies,

Women weaping at the sight of their children

dieing from diseas off dead bodies all around,

No where to go but to the ruins of houses,

Some with one wall still standing,

All around lie rotting gas marsks, helmets

And old boots with moss growing on them.

David

All three have spelling mistakes. Roy had some remedial teaching during his first two years; he is a poor speller, and aware of it. Yet, if we count only words of five or more letters, he has about 60% correct. Including four-letter words gives a success rate of almost 74% and counting everything gives 83.6% right. This suggests that when it comes to spelling, only perfection is good, and some reidentification of what we mean by 'poor' might help to give children more confidence.

Can he, nevertheless, be taught better spelling? Are there rules and regularities that would help him? One of his mistakes occurs frequently also in other people's work, and it would be worth devoting class time to it. It follows the rule for changing words ending in 'y' to plurals. Another fairly common difficulty is the 'pp' in 'hoping', and that, too, could be discussed in class, along with other words in which the number of consonants and the sound of the vowel are related. All the others are his own problem. The differences between 'were' and 'where' can be explained to him; it may look like a common error, but, at least in this school, the two are rarely confused. Of words ending in 'ood', in the south of England only 'flood' rhymes with 'blood'; so it's no use trying to compile a list, though the two could perhaps be usefully coupled for him. The others he must learn and remember for himself, though the teacher can help by giving him the correct spellings.

Apart from the 'y' endings, Jean's only mistakes are in 'enemy' and 'lost'. Neither seems to be strictly a spelling mistake, but

rather the result of mishearing. Since one or two others in the class have 'enemry', it's one that could be discussed, but the other will have to be explained individually. No rule seems applicable to either.

David's more enterprising work has led him into several spelling mistakes. He has 'sent', 'carlm', 'weaping', 'thier', 'dieing', 'diseas', and 'marsks'. Later, though, he has 'their', and probably just needs to be careful with it. With 'calm' and 'masks' he must detach the words from their pronunciation, and simply learn the spelling. There may be a rule that if a word is singular and a monosyllable, it can have only two consecutive consonants, unless, as in 'marsh', two of the consonants combine to form one sound. But if there is, it has never come my way, and it seems, in any case, less complicated to learn the words. 'Weeping' and 'disease', it seems, must also be learnt. They might easily be spelt as David spells them, but aren't. 'Sent' looks as if a list would help. There's 'ascent', and 'descent', and 'scene'. But there are also 'sent', 'assent', 'dissent' and 'seen', and I really don't see how they're to be distinguished except through a context of meaning. In fact, putting them together simply as spellings is very confusing. It seems better to spare David the confusion, and just distinguish for him between 'sent' and 'scent'. 'Dying' must surely follow a rule. The relevant part of the one that seems applicable is as follows: 'If you wish to add a suffix beginning with a vowel (ing) to a word ending in mute "e" (die), you drop the mute "e".' Unfortunately, that would give 'diing', and 'die' is, therefore, like several other words (including 'dye'), an exception. The rule is an interesting and useful one, but the ability to make use of it is likely rather to follow than to precede a considerable command of language, and it seems more sensible, at present, to give David the correct spelling, and to concentrate on helping him to develop the skill in writing that he undoubtedly possesses.

Teaching spelling rules, then, and compiling lists, won't solve all the problems. Few competent spellers know any rules, and I have been trying for years to interest colleagues and students in the one about words ending in mute 'e', with a singular lack of

success. This is not to say that acquaintance with rules and regularities is necessarily a waste of time. In the context of a lively interest in language, some children will be able to make use of them, and are entitled to know what they are. In fact, if they can be mastered, the rules for adding prefixes and suffixes, together with those for the formation of plurals, cover a great many of the most common mistakes. But many errors, particularly for the children with most difficulty, are individual ones, and must be overcome individually, with the teacher's constant encouragement, with the help, as competence grows, of a dictionary, and also with an understanding of the commonsense nature of the agreement to spell words in particular ways.

These poems were first drafts, written on loose paper, and copied, after I'd read them, into the children's books. All spellings would, in the fair copy, have been corrected. More difficult is to know how far to correct other kinds of error, and how often to require fair copies to be made. Correcting everything, always, takes too much time, and is likely to be discouraging, unless the standard of accuracy is already high. Some schools, I know, allow only corrected work to appear in exercise books, but I was never able to bring myself to insist on this, except for some shorter pieces of work, perhaps mainly because I wouldn't have wanted to do it myself, but also because it seemed better, much of the time, to go on to something fresh. Consequently, I tended, with longer pieces of work, to correct only partially, concentrating on what seemed most helpful, and most likely to be taken in. Some pieces, usually accounts of personal experience or feeling, it seemed quite wrong to 'correct'. The only appropriate response would be acceptance and whatever appreciation seemed possible. Poems, because they're usually shorter, because their form makes them a little more impersonal, and perhaps also because I liked to keep the first drafts, would mostly be corrected and copied out. But because one ought not, for those reasons, to imply that other kinds of writing are less important, it's perhaps best to take, from time to time, different kinds of writing, the more expository as well as the

personal, and to try to improve them as far as possible, before moving on. First drafts are likely to be fairly close to thought, and an understanding of the kinds of explicitness that are necessary for real communication is necessary if the children are to become effective writers. I doubt whether this understanding will result just from writing, though; it will depend also on reading, and on discussion of what is read, not merely as admirers, but as practitioners coming to an awareness of what is involved in the processes of using language.

Teaching punctuation is a much more straightforward matter, and there is no doubt that it ought to be taught. Occasional practice can do no harm, and at least demonstrates the teacher's concern; at best, it can be both entertaining and satisfying. Practice, though, even if it has been enjoyed, is unlikely to have much effect on writing unless the children have understood the logic of punctuation, and can appreciate the difficulties for the reader if it's incorrect.

Full stops matter most, and really don't depend on a knowledge of grammar. Most children know, by the age of eleven, where they should be, even if the evidence isn't always present in their written work; and for the very few who haven't understood, if they're told that you can say only one thing in writing, and then you must either connect it in some way to the next thing, or put a full stop, they can usually manage. Commas are a really rather sophisticated form of punctuation, with vast numbers of rules for their use, and any attempt to teach more than a few of these rules, at least till fourteen or fifteen or even later, is probably unrealistic. Commas can't, in any case, be used simply according to rule; their intelligent use requires a judgement that can't easily be divorced from one's general linguistic intentions. For younger children, it may be best to stick to the old formula that you put a comma when a brief pause is needed.

Colons and semi-colons can wait, too, perhaps as late as the fifth form, but quite young children will want to write down conversations. Some will be able to use inverted commas competently before reaching the secondary school, while others will continue to find

them difficult. But beginning new paragraphs for new speakers is, from the reader's point of view, much more important, and much easier for the writer, so that an insistence on inverted commas can, if necessary, come later. Apostrophes indicating missing letters are fairly easy, and eleven-year-olds can be expected to use them. Those showing possession are much more difficult, and though they can be taught and practised in junior forms, it seems unreasonable to expect accuracy in their use till perhaps the fourth or fifth form.

My third-formers' poems didn't really require anything very complicated by way of punctuation. Roy has turned the first line into a sort of title, and I'm not sure whether the capital letters should go or stay. Since they have a certain effectiveness, they can probably stay. Clearly, he has no problem with full stops. David should sometimes have used full stops where he has commas, but I know from his other work that he does know how to use them, and he can probably put them in himself, if asked. Jean is using the comma as her only marker, even at the end of the poem, and ought to receive some individual help.

Spelling and punctuation, though, are not inherent qualities of language. The conventions attached to them are necessary aids to the understanding of the written word; they exist as a result of decision or of historical development. Some of the difficulties, particularly in punctuation, are quite general, and can well be explained in class with the help of the blackboard. Others are individual ones, and, if time and situation allow, the more individual help that can be given with them, by the teacher or by other children, the better.

The relationships of syntax and vocabulary to language use are quite different. The rules of syntax are derived from an analysis of how a particular language is actually used, and it is difficult to see how they have come to be thought of as prescriptive. Young children, before they attend school at all, have gained considerable mastery of them, with some help, though usually little direct instruction, from adults, and mainly through their own observation and powers of linguistic deduction.

It seems nonsense to suggest that competent writing will be impossible without conscious knowledge of these rules. They are, in any case, extraordinarily complex. Teaching the kind of grammar formerly required for 'O' level English Language meant composing sentences especially for the purpose. Most actual utterances, in speech or in writing, failed to fit very comfortably into the analytic categories prescribed for them.

The worry teachers have about grammar — when it isn't, in fact, a worry about full stops — often derives from the occasions when syntax collapses, and writing no longer makes sense. It may be that the application of a grammatical rule can help. If so, then of course it mustn't be withheld. But almost always the problem is not in the language but in the thinking, and if help can be given in clarifying meaning, appropriate syntax will usually follow. It does sometimes happen that mistakes are made through lack of knowledge of particular conventions of sentence-construction, and then the teacher must simply provide the necessary information.

The only one of these three children who has any mistakes in syntax is David. Many of his 'sentences' don't have verbs. But his intention is to build up images, and at his present stage of skill in writing, using phrases is probably the best way of doing it. To try to correct his sentence-construction would alter the structure of his poem. He must be told that it's 'disease **from** dead bodies', but this is a matter of standard usage, not of incorrect grammar.

I suspect that a problem concealed by the use of the term 'grammar' is that of standard English usage. 'Bad grammar' and 'ungrammatical' usually mean the use of a non-standard dialect. Linguistically, all dialects are equal, or potentially equal. Socially, unfortunately, they are not, and this poses a very real difficulty for teachers of English in this country. It would be interesting to know for what proportion of English children the standard dialect is the language of the home. My guess is that it would be so for a minority; yet for various historical and economic reasons, this is the dialect of print, of schools, and of success in education.

Those for whom it's also the dialect of the

home come to school with an advantage. Towards the speech of the rest, teachers have a choice of attitudes. One is to assume that they are poor users of English, who must be corrected and improved. Many children survive this approach with astonishing resilience, rapidly becoming bi-dialectal; for others, it must surely be a tremendous blow to confidence. Either way, a chasm is created between school and the rest of life.

Another possibility, at the opposite extreme, and perhaps the most logical, is to insist on the equal standing of all dialect forms, and to refuse to promote the 'standard' variety. Perhaps, one day, all British dialect forms will be equally acceptable, but this is certainly not so at present. Meanwhile, our children are entitled to know what the standard forms are, not because they are in any way better, but because they are the usual printed forms, and because it is an inconvenience not to have access to them.

Our language is first acquired in the context of our experiences, and is an inextricable part of ourselves and our ways of making sense of things. To disparage the language is to disparage the person. If standard forms are to be made available, therefore, to non-standard speakers, some sensitivity of approach seems indicated. There seems no particular need to start from the moment children arrive at school. Nor does it involve teaching 'grammar'. Their own usage is perfectly grammatical, and as useful for organizing thought as the standard forms. It seems to me, in fact, that in most English regional usages, there are comparatively few differences from the 'standard' grammar, but that they tend to occur in frequently used constructions, so that the grammar seems more different than it is. Perhaps the best solution is gradually to encourage the use of the standard forms in writing, once some mastery and confidence have been achieved. It's clear to the children from their reading that there are differences between the written or printed language and the spoken, and, since writing isn't entangled with experience in quite the same way as speech, it's much more amenable to correction. If standard forms are presented as conventions of the written language, there seems no good rea-

son why the effect should be alienating.

Vocabulary seems to be the most complicated acquisition of all, and the one most dependent on experience, not only of language, but also of the world. Learning words isn't the acquiring of pieces of knowledge under the heading 'vocabulary'; nor shall we 'widen' our 'vocabularies' by setting out to learn words. Knowing how to use a word involves coming to know what it means.

I have never really found it useful to try to 'teach' vocabulary. It used to be necessary to try, so that fifth-year pupils could answer the GCE 'O' level question on 'commonly confused' words. The attempt resulted in many hours spent writing sentences to 'show the use of' 'imminent' and 'eminent', 'negligent' and 'negligible', 'ostensible' and 'ostentatious'. I doubt whether anyone acquired much vocabulary, and it seems extraordinary, now, that we should have been expected to spend our time in such pursuits, tending, as they did, rather to increase than to remove confusion. It certainly isn't how I learn words myself. Putting up lists, from whatever source, is equally fruitless, unless, perhaps, the work requires a technical or formal vocabulary.

Michael Polanyi(1) points out that we acquire our knowledge of the things words denote largely from experience, and that understanding something new involves a joint understanding of the words and the things. Though they may be acquired together, however, they are asymmetrical; knowledge can be retained after the words in which it was learned have been forgotten. We use language to tell what we know, and it's on the unity and certainty of our thought that we must concentrate.

If this is so, then the vital factor in learning and using words is a commitment to truth.

Using words correctly involves trying to know what we mean. If we're not very interested in the meaning, we're unlikely to be very interested in the words. Usually, then, teaching vocabulary will be an activity subsidiary to the main purpose of the lesson. It will be in the context of trying to understand what they're reading or hearing, and saying or writing, that children will learn new words, bringing them into immediate active use. The teacher's main task becomes that of en-

couraging them to **want** to understand, to **want** to speak or write, and the help he can give in explaining words, and in suggesting, discussing, and using himself, new words, will be of real value only in relation to that intention. Few words can be learnt simply by looking up, or being told, the 'meaning'. There is no simple, one-to-one relationship between word and object. Meanings are not fixed, and are rarely simple; the sense of what words mean accumulates gradually.

The idea of 'instruction' applied to language use seems irrelevant and damaging. Teachers can't instruct children in the subtleties of their own meanings; they can only collaborate in the task of arriving at them.

The only one of the three poems that I'd like to see improved other than technically is Roy's. There are things about it that are praiseworthy. There's an immediacy in the writing, and an effective laconicism in the soldiers' response to horror. On the other hand, his sentence-construction is, though 'correct', rather unadventurous; he shows less sensitivity, in content and rhythm, than I'd like to see, and he doesn't create any real context of feeling; he's written what's rather a series of sentences on a theme than a poem. But although I may be able to help, I can't tell him what he ought to have written. It would be through discussion of how he felt, of what impression he wanted to create, and through his own growing mastery of language, that improvement could be made.

To write is to put oneself at risk. All genuine encounters with other people are ventures of the self. Very often, though, in school, the children protect themselves. Exercises are a protective measure, for teacher, as well as for pupil. Neither side needs to be committed, neither the writer, in venturing, nor the reader, in responding. Much, even of the continuous writing done in school, is self-protective. The writer may try to please the teacher, if experience has shown that this can be done; or he will refuse to care. But if he is ever to be a real writer, he must take risks, and we must find ways of making the venture possible.

This is, of course, a far more difficult enterprise than instruction, with its setting and marking of exercises, and its implications that the teacher is the repository of all

knowledge, the activities he initiates the only ones worth undertaking. If he decides, instead, to become a collaborator, then besides knowing the established uses of standard English, and the conventions of the written word, he must also understand as much as he can about language, its nature, and its uses. He must, surely, himself be a writer, in all the modes he asks his pupils to try. He must know the value of writing for his own purposes, and accept the same commitment to truth and to experience that he asks from the children.

It is from within this context of commitment and collaboration that it begins to make sense to talk about 'writing skills', about knowing how to do something. By the time children have begun to develop confidence in themselves as writers, to see that writing has personal purpose and value, and that what they write is valued by others, we can build on the advantage that everyone is extremely **interested** in language and that there's a great deal of pleasure and enjoyment in becoming better able to express our meanings, and try to develop ways of encouraging awareness of how it works.

There are perhaps two main ways of encouraging this awareness. One way would be through discussion, sometimes involving the teacher, sometimes amongst groups of pupils, of all kinds of language use, written and spoken, by adults and children, in print and on television, through rôle-play and drama.

Another is through experiment, through language play, an approach that has both merits and dangers. It can easily become trivial and rather pointless, substituting attention to surface patterns for the search for meaning; but it can also be genuinely exploratory and revealing. The situations in which we ask pupils to write can't always be 'real' ones; frequently, they have to be invented. But children are very willing to enter into imaginary worlds and events, and rôle-playing in language — taking on, in various ways, someone else's point of view, telling someone else's story, understanding his feelings, using different styles for different purposes — can be a valuable activity. Trying out different ways of describing something can be pleasurable

and enlightening. Speculating about what might happen, given certain circumstances, offers endless possibilities for thought and imagination. There are all kinds of interesting and constructive ways of drawing attention to language, while at the same time extending the capacity to understand experience.

Writing isn't a mechanical activity, and shouldn't be treated as if it were. Children need to be able to **use** language, for their own purposes and to arrive at their own meanings. Whether we are asking them to write about their actual experiences or about the possibilities of experience, we should be helping them to see the potentialities of language, and to take responsibility for what they write.

JO KELLY

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1. Polanyi, M. **Personal Knowledge**, 1958, pp.92, 101/2.
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NETWORK NEWSLETTER

'**Fungus** is small scale, personalised meetings and events. **Fungus** depends on the expertise and experience of all those who participate: there are no experts. **Fungus** also involves the idea of celebration ...'

A newsletter about **Fungus**, entitled *Detritus Matters* and mentioning various activities connected with One World Week, is available free of charge from Revd. Ianto Lowell, 8 St James Crescent, Uplands, Swansea SA1 6DZ.

ONE WORLD SONGS

One World Songs is a new songbook published by the Methodist Church. It contains 148 songs about the modern world — most are suitable for corporate singing, many can be used as hymns, some are best sung by soloists or groups.

The book is part of the World Development Action Campaign of the Methodist Church, whose aims include 'to attach the roots of poverty, working for a fairer system of world trade, market security and employment, and, since nations depend on each other for the resources of life, for the sharing of the economic growth that comes from those resources.'

The book is excellent value at £1.40. It can be obtained from the Methodist World Development Action Campaign, Westminster Central Hall, London SW1.

Management Development in In-Service Education

John Elliott-Kemp and Graham Williams

In this article we shall explore the need for developing managers as distinct from teachers in educational organizations. Our approach to meeting this need is based on a distinctive philosophy and approach which has developed over the last few years as we have progressed from the narrow base of long award bearing courses in Education Management to a much wider base which now emphasises organization based management development, including short courses, consultancy and action research, leading to more effective Education Management. We have worked in the United Kingdom and overseas on workshops, projects and courses with education managers from a variety of countries including India, Nigeria, Germany, USA, Spain, Bahrain, Lebanon, Singapore and Australia. The variety of cultures we have encountered has helped us to identify concepts with international applicability in Education Management.

The Need for Management Development

Schools and colleges are complex organizations. They are organized on the basis of specialisms with groups of specialists working together but often having little contact with people of different specialisms. There is a danger of fragmentation in achieving the mission of the organization, and it is the managers job to integrate these diverse efforts. This integration is achieved by a variety of management functions such as: the setting of appropriate objectives for the organization; the establishment of a suitable structure for achieving these objectives; leading and motivating staff; controlling and evaluating the progress made towards achieving the objectives; developing staff to do their present and future jobs to the best of their ability.

Educational organizations are usually set up with high expectations of what they will achieve, but very often they seem not to live

up to these expectations. Although many resources are put into the improvement of educational practices, this often does not solve the problem. We believe that more emphasis should be placed on the improvement of management practices in educational organizations.

In most educational organizations promotion is gained on teaching ability so that ultimately people may find themselves promoted to management positions because they are good teachers. But the skills of teaching, although related, are not the same as those of managing, and the newly promoted Head of Department or Principal has traditionally been left to learn how to carry out his new functions either on a trial and error basis or with informal coaching. These methods have never been adequate and we believe they can be wasteful or even harmful. We have therefore developed a series of programmes to facilitate the development of managerial qualities, skills and knowledge. These are built on a foundation of self awareness, self appraisal and the development of a positive self concept.

An Approach to Management Development

How do mature adults learn? Only when we have answered this question can we address ourselves to how they should be taught. A model of management learning which we have found stimulating and helpful is Kolb's experiential learning model (Kolb 1974). Although we have held some doubts about its experiential base (Williams and Elliott-Kemp 1979) we have found it to have considerable validity and application in general management learning.

Kolb conceives of the learning process as a four stage cycle in which concrete experience is followed by reflection. This leads to abstract conceptualisation, followed by application and testing, or active experimentation.

The process is cyclical since the application stage consists of action, which leads to new experiences.

We have usually found it appropriate to initiate the cycle at the experience stage. We design structured exercises which will give participants experiences relating to a specific content area of management (see for example Elliott-Kemp and Williams, 1978). Having had the experience and the related feelings about it, students move into the reflection stage. This is done both individually and in a discursive mode in small groups. Here students reflect on their experience and compare perceptions of their experience and behaviour.

At the next stage of the cycle, theory is brought in. Students may be given a lecture or a reading to enable them to conceptualize and generalize from the structured exercise. This differs from the more usual academic approach where students begin with theories not specifically related to their own experiences and which thus cannot be internalized and discussed in the light of shared experience. From considering theories in the light of their own experience students move to planning for action. The application of knowledge, skills and theories gained comes later in further exercises or in real life situations on the job. In this way the whole series of structured exercises on the course is linked together and also linked to the students' work. Hence learning on a course is not seen as separate from the real world of work.

Having learned how to learn, using the model, students can continue to learn from their work experiences away from the course. If they have grasped the full implications of the model they have learned how to develop themselves, which is one of our meta goals. We believe that ultimately students should become autonomous learners, not dependent on a management teacher.

In conjunction with the learning model we use a conceptual framework which we have developed, based on research findings, and which helps to determine priorities for development in terms of knowledge, skills and qualities of the effective manager. The priorities for development are determined by means of a diagnostic instrument, the Professional

Effectiveness Questionnaire (PEQ). Having highlighted priorities for areas of need, students move into specific exercises aimed at their own needs. Where a course or workshop is comprised of people from the same organization an additional diagnostic tool is used. This is the Diagnostic Inventory for Organizational Needs (DION), designed to highlight organizational problems, and this is meshed in with the individual priorities. The aim is thus to integrate individual development needs with the needs of the organization.

Management Development in Practice

It may help to clarify our approach if we give a concrete example. In partnership with a colleague, Dr Joe Cambell, we were asked to design a development programme for a group of principals of large secondary schools in India. Collaboration between the different parties involved resulted in a flexible framework the flavour of which can best be appreciated by looking at the course objectives and the outline course programme:

Course Objectives

1. Students will have an appreciation and understanding of key concepts such as: power, control and accountability within a framework at national and state levels. The student will be able to produce a written analysis of the constraints on the management of the Indian school, showing a clear understanding of these key concepts.
2. The student will be able to construct a conceptual model for the values and attitudes, skills, qualities and knowledge required for an effective headteacher within the Indian setting. Further to this, the student will be able to defend and justify the components of his model.

As part of the above, the students will, by the end of the course, be able to: diagnose existing educational objectives; diagnose staff needs; diagnose organizational culture and climate; diagnose environmental needs; diagnose his own leadership styles and those of others; utilise a range of decision making, problem solving and leadership strategies within the school; appraise and evaluate people and courses within the school.

Course Programme

Orientation seminar and induction week.

The purpose of this week is to enable students to clarify for themselves the goals of the course and to ensure that staff and students on the course have a chance to get to know each other and to become a cohesive learning group.

Weeks 2-5 will be concerned with the interpretation and understanding of key concepts in the management of education. These will be illuminated by visits to English Secondary Schools and meetings with educational administrators, advisers and inspectors, and the prime concern will be to relate these key concepts to the Indian situation.

Weeks 6-12 will be concerned with the investigation of managerial and organizational effectiveness. The focus will be on the needs of the Indian headteacher with regard to necessary knowledge, skills and attitudes.

There was sufficient flexibility within the programme to accommodate developing individual and group needs as they arose. For example the need for practice in key result area analysis of the principal's job was perceived and duly covered within the course. Also a general need for exploring and practising skills of conflict management was met.

A particularly salient outcome of the programme was the production of a Handbook of Education Management by the course participants in conjunction with the core teaching team. This handbook will play a key role in the further stages of the programme, which it is envisaged may continue for a number of years. The next part to be carried out will be the dissemination stage starting with a workshop for a larger group of principals, to be held in India during 1979. The workshop will be a co-operative venture using British and Indian tutors with original course participants acting as co-ordinators.

Our intentions are that the principals involved in this programme will return to their own schools and, as a result of their experiences on the programme, will analyse and diagnose the school situation, and produce action programmes for the improvement of the management of their schools which they will successfully implement.

An initiative on the part of a previous course

member is a good example of what can be achieved in putting our effectiveness model into practice. The person concerned, the principal of a large secondary school, took the Sheffield City Polytechnic Diploma in Education Management. As a result of his experience with the effectiveness model, he enthusiastically carried out a diagnosis of the human relations problems in his school. This led to a series of staff development workshops starting with the top management team and then spreading throughout the whole of his staff. The Principal and his staff now believe that their school is run far more effectively than it was previously. There is a spirit of team work, a high level of motivation and a more democratic, participative approach to running the school. The effectiveness model has been expanded in this school so that its role is not just in management development but also staff development and in-service education.

Management Development and In-Service Education

A lot of effort is put into mounting in-service courses but there is often dissatisfaction with the actual effects of these courses within schools. We believe that the reason for this is that in-service education is not 'managed' effectively at the point of real action i.e. at the practical level within the school. There is seldom integration of in-service efforts with the culture or climate of the school, and individual needs are not related to the other needs within the organization. In our experience, starting with management development at the higher levels of the school or college can overcome this deficiency. Effective management development will lead to effective staff development and in-service education. This in turn will lead to overall educational improvement. This is the ultimate goal of both in-service education and education management.

**JOHN ELLIOTT-KEMP and
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GOLDSMITHS' COLLEGE PUBLICATIONS

In the block-advertisement for the PUBLICATIONS SERVICE presented on this page, reference is made to 'other' publications that are available from Goldsmiths' College. Edited and published for the College by Leslie A. Smith, the following publications are now in very limited supply:

MORAL EDUCATION — the report of the March Conference, 1978. The main speakers at this Conference were Dr James Hemming and A. V. Kelly, Dean, School of Education, Goldsmiths' College, both of whom are noted for their views on moral education among other aspects of educational practice.

DISRUPTIVE BEHAVIOUR IN A SECONDARY SCHOOL — the first in the Educational Studies Monograph Series. This presents a succinct report of the research carried out by Dr Jean Lawrence, David Steed and Pamela Young into behavioural problems of a large London Comprehensive School.

In June, 1979, the report of the March Conference, 1979 will be published under its title **STANDARDS IN EDUCATION**. The main speakers at the Conference held at Goldsmiths' College were Maurice Plaskow, Schools Council, and A. V. Kelly. As long as stocks last, each of these publications may be obtained from the College's Publication Service at £1.00 a copy plus postage.

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PUBLICATIONS SERVICE

The College's Publications Service was created in 1966 in response to an ever-growing demand for works emanating from the Curriculum Laboratory. Central to this enterprise was the curriculum journal IDEAS, the first issue of which appeared in February 1967.

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A Day at Enrique Laubscher Jardin de Ninos, Mexico, D.F.

Lilian and Virgil Logan, Brandon University, Canada

The Enrique Laubscher Jardin de Ninos, (kindergarten) provides an excellent example of some of the unique features which are characteristic of early childhood education in Mexico. Among these are: (1) emphasis on the outdoor environment; (2) significance of creativity as a means of achieving self-realization; (3) social orientation of the kindergarten; (4) continuity through a three-year sequence in kindergarten prior to entrance to the primary school; (5) conscious effort to establish and maintain harmonious relationships between the home and school; the kindergarten and community, and the wider concern beyond the confines of Mexico; (6) the missionary zeal of the teachers; (7) appreciation for the parents as leaders in the family and contributors to the society of which they are an integral part, and (8) team-teaching utilizing teacher areas of specialization.

The physical plant consisted of a school building situated on a large city block, housing some 430 children between the ages of three and seven, who are enrolled in this institution for young children. The grounds are ample for outdoor activity, swimming, garden plots for each of the groups, a special building for children with special needs and home rooms for each of the kindergarten groups. The kindergartens are complete units separated physically from the elementary school which enrolls children from first grade through the sixth grade. The children who enroll in the kindergartens are accepted at the age of three and remain until they have completed their third year of kindergarten at which time they are required to enroll in the elementary school at seven years of age.

The staff at "Enrique Laubscher" consist of a Directora, thirteen teachers including a specialist gymn teacher, a swimming teacher, two special education teachers, a student teacher and a teacher-aide. In addition to the regular staff there is a custodian who looks

after the physical plant, a gate-keeper who is responsible for checking students and visitors as they enter the grounds and a parent volunteer who helps repair equipment, provide materials and generally be of use in coordinating and communicating messages from parents, from the directora, and outside agencies who assist in the educational experiences of the kindergarten.

Each teacher is assigned to a designated home group, and also cooperates with home group teachers in curriculum areas of her specialization as often as feasible. Teachers in early childhood education in Mexico are required, in addition to the regular four-year course at the University in early childhood, to have an area of specialization i.e. music, art, movement, puppetry, drama, physical education, storytelling/literature, and/or special education.

When we arrived at the office of the Directora, we were invited to visit each age-group of children in the kindergarten. Each group was involved in a curriculum based on the needs, interests and abilities deemed appropriate for the particular age/educational level.

With the three-year olds

The three-year olds were enjoying free outdoor play, using such equipment as sandbox, sand toys, jungle gymn, blocks, balls of various sizes, old tyres and a doll house large enough for a dozen children to assume household tasks as one large family. The equipment, as is the custom in the Mexican schools, was supplied by the parents. When the children finished their outdoor play they went directly to their home room, put on aprons and found easels which had been set up by the teacher aide. There was no problem of 'taking turns', since there was an easel for each child in the group; brightly colored easel paints; large pieces of newsprint and

space on which to work. The emphasis on creative activity makes this equipment accepted as a necessary part of a kindergarten program. We were informed that following the 25 minute art period the three-year olds would have a story and dramatization to conclude the morning's activities. The freedom with which the children used their paints to express ideas spoke of the joy of expression in this medium as well as their anticipation of the story and dramatization to follow.

With the four-year olds

Physical growth and development was an important objective for the fours. As we joined a group of some thirty children we found them assuming the role of street cleaners, window washers, and scrub women as a part of their unit on 'Community helpers! The dignity of work'. The enthusiasm with which they swept the sidewalk, scrubbed the steps, and carried the water for washing the low windows and streets carried over to the sub-group who were scrubbing work tables inside the room which they would later occupy. The opportunity to wear hard hats, use real brooms, brushes, and mini-sized pails for carrying the water enhanced the pleasure and enthusiasm for cleanliness and responsibility. Once they had completed the cleaning tasks they went swimming in the pool under the guidance and watchful eye of the gym teacher and the regular teacher of this group. The children made it clear that this was a 'once a week' event for each of the seven groups. They were satisfied to share the pool with the other groups according to the schedule worked out by the staff. Reluctantly we left the four-year olds to observe the fives who were eagerly gesturing to us to 'come and visit'.

With the five-year olds

This was a high day for the five-year olds. The two groups of five-year olds, 'A' and 'B', together with their teachers, a parent, the student teacher and the visitors were taking a trip to the nearby market today. They were studying transportation and today they combined walking as a mode of transportation and learning about their community with 'nutrition — a health unit'. They went in a body carefully instructed as to their responsi-

bilities of courtesy, safety, buying high quality food and getting the right change back as they purchased the produce. They were to buy the essential ingredients for making soup and a fruit salad. They stopped first at the meat counter of the market to buy a soup bone; at the vegetable counters to buy vegetables which were essential to making a good soup; bargaining as they had seen their mothers do at market. Finally they went gleefully to the fruit stalls where they spent the remainder of the money on platanos, papayas, avocados, manzanas and mangoes.

At the market we encountered a number of children of kindergarten age who looked wistfully at the groups but whose parents had not yet been convinced that young children should be parted from their mothers at such an early age. School is not compulsory until seven years of age. However, the teachers assured us that barriers against education in the low-income groups were gradually breaking down as parent education was being more widely accepted.

When the fives returned to the kindergarten, they began to organize the cooking: cleaning the vegetables, cooking the soup-bone on their gleaming white electric stoves, adding the vegetables and preparing the fruit for the salad, and using their brand new blender, a recent acquisition from a proud parent, for concocting a nutritious drink. The satisfaction which parents have in providing the equipment for each group needs to be seen to be believed. The government furnishes the building and the land for a school; the parents must furnish the equipment and supplies. The teachers are frequently involved in helping make equipment and furnishing extra materials; but they are not expected to do this. Our gracious hosts, the fives, invited us to come back for lunch 'after a while' (despues).

With the six-year olds

The six-year olds were in their third year of kindergarten. At this level there was continued emphasis on psycho-motor development, creative expression, and perceptual experience. However, there was greater emphasis on intellectual development. The children and parents were eager to explore

the world of mathematics through the development of concepts to which they were exposed on a more comprehensive and sophisticated basis. Among the concepts to be mastered by the end of the third year of kindergarten were the following:- Color, Shape, Size, Number, Position, Line, Volume, Pitch, Length, Texture, Weight, Temperature, Motion, Speed, Taste, Time, Age, Space, Likenesses, Differences, Relationships, Association, Integration.

The students were working with the teacher in mathematics. When we arrived in the classroom, geometric shapes were being explored. Each child was introduced to the concept of shapes through a concrete demonstration by the teacher who spent 15 minutes in demonstrating through concrete materials, chalkboard designs and sketches. As soon as a child understood the concept he was permitted to work independently in his workbook. The lesson consisted of working with triangles, squares, rectangles and circles. The eagerness with which the class participated in the math lesson was partly the result of the enthusiasm of the teacher, the interest of the parents in such pre-first-grade learning experiences, the variety of materials used in presenting the lesson, and the provision for individual differences among the children. The workbook was a part of the mathematics textbook series written specifically for the kindergarten. The teacher's guide contained a scope and sequence chart for the three-years with instructions to the teacher that the concepts were to be mastered by the end of the three-year kindergarten program; thereby leaving it to the discretion of the teacher as to when concepts were introduced. The textbook series was authored by a group of educators connected with the Laboratory of Research and Development of which Dra. L. Rotter, the Director of the Laboratory and consultant for the Department of Early Childhood was the senior author. The series had been field tested and was highly acclaimed by the Director of the Kindergarten and the teachers of the school.

Following the completion of the mathematics lesson the children presented a play using puppets they themselves had made. Although only five children were in the cast

the interest with which the children in the audience displayed indicated that dramatization with puppets was a favorite activity. Following the puppet play we accompanied the children to see their vegetable garden which they had planted earlier in the year. They announced that they would soon be harvesting it and putting up the produce for winter use. This activity was a part of the center of interest on nutrition and health in which the 'each one teach one' philosophy carried over into the home as children become knowledgeable about the essential foods in a healthful diet. Every group, beginning with the three-year olds, had its own garden plot and learned to use the tools with which to work the plots. Emphasis on such themes as safety, nutrition, cleanliness, cooking and gardening, brings mothers into the kindergarten in the afternoon. It stems from the need for parent education particularly in sections of the city where illiteracy is still high. Parents as well as children learn by 'doing'. Since kindergarten teachers have the afternoon free from teaching, they find it possible to devote time to working with parents, upgrading their areas of specialization, taking post-graduate courses at the University, assisting in the Research and Development Laboratory or working on curriculum committees.

At the end of the morning — 12.00 o'clock — each group met in its homeroom to plan for the next day. The Director explained that this provided an excellent opportunity to teach children to make decisions and to motivate them to return to the Jardin tomorrow. The children were becoming adept at planning and gave evidence of wanting to come back tomorrow for another day at the Laubscher Kindergarten.

Analysis

What impressed the observers were the physical setting of the outdoor environment; the ease with which transitions from one type of activity to another were made; the organization preparatory to taking a large group of children through the busy streets of a metropolis such as Mexico City; the opportunity for development of the psycho-motor domain; the affective and the cognitive domain in an atmosphere wherein creativity was encouraged

and individuality respected. We were pleased with the interest the children expressed in hosting visitors from another culture and their willingness to communicate by using non-verbal modes when verbal failed.

Flexibility within a structured schedule aided in providing the services of such specialists as a swimming instructor/physical education major who had first to receive a degree in early childhood education, prior to becoming a specialist in physical education, two teachers who were graduates of the course in special education, and the concept of the regular teachers being ambassadors of good will in the community as well as facilitators of learning. The relationships existing among the teachers and the Director and between parents and teachers appeared to be one of natural spontaneous mutual trust and respect. Each teacher, while working within the staff and in accordance with the goals of the school, had the freedom to use her own creativity in organizing and implementing the learning experiences and creating an environment to best serve the needs of the children in her group.

The courtesy extended to the observers by the Director of the Mexican Kindergarten De-

partment, Seniorita Beatrice Ordenez Acuna, Dra Laura Rotter, Director of the Laboratory of Psychological and Pedagogical Research, affiliated with the Preschool Department, Profa. Rosa Ma. Orduna Salgado, our consultant, guide and aide to the Director of Preschool Education in Mexico who accompanied us to visit the kindergartens in Mexico, D.F., and the Directora and teachers of the Enrique Laubscher Jardin made it possible for us to be involved in the activities throughout the day. The children reflected the attitude of the adults in a spontaneity which was charming as they followed from group to group, took our hand, shyly tugged at a sleeve, spoke to us in Spanish and communicated by gesture when words would not come. Communication in its broadest sense was perhaps the outstanding value which the day at the 'Enrique Laubscher' Jardin de Ninos exemplified. It was an illustration of International Education at its best.

LILIAN & VIRGIL LOGAN

This contribution from two Canadian researchers in Early Childhood Education was obtained for us by Betty Reardon, World Council for Curriculum and Instruction, New York, and an associate editor of this journal.

(continued from p.105)

late interest in the living language and instil fluency in speech, expression and writing'. **Pleasure in English** (in collaboration with G. Fielden Hughes) is also a systematic series of six books which draws liberally on a variety of poems and prose-extracts in what has become accepted practice in the teaching of English language in schools. Mr Yglesias and his partners have been very busy these past few years; and their books reflect the ways in which successful classroom practice has been tapped and shared with other teachers of English.

Interplay is a series of materials developed by John Watts. They have been designed as an audio-visual English course for the first three years of the secondary school; and three lively books are accompanied by filmstrips and records or cassettes which aid the style of presentation suggested by the series. A unit in **Interplay One** is entitled 'Remember

grandfather'; which is where I came in!

These are a few examples of the wealth of material that is now available from publishers of educational books and other resources. The teacher of English is served well by these publishers, so much so that choosing books for use in school can be hard work as shelves of books and materials are searched through. But I've carried the opinion throughout my teaching career that the teacher of English (or any mother tongue) is provided specially with the opportunity to enrich the lives of children thanks to the vast array of topics and experiences that can be introduced into the classroom in the name of 'language usage'; and this is borne out by the quality of the aids these teachers create for themselves (and for others) as their own joy when using language creatively is shared with the children they teach.

LESLIE A. SMITH

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Strategies of Change

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Strategies of Change

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Strategies of Change

The articles in this issue of **The New Era** are placed in a pattern. The pattern is to do with encouraging changes and improvements in the school curriculum. The particular focus, as often in **The New Era**, is on the field referred to by phrases such as education for international understanding, world studies, development education, global education. The pattern is not, readers may like to be warned (or promised), an entirely pretty or tidy one.

The first article, by David Smeeton, sets the general scene: a well-known and widely-travelled journalist proposes that there should be certain changes in schools, to respond to certain changes in the world at large. The article is the text of a lecture given to chief education officers. Its inclusion here is, amongst other things, a reminder that senior educational administrators are key figures if education for international understanding is to be adequately encouraged and supported.

But it is often at the level of the individual classroom that significant curriculum changes are — or are not — planned and implemented. Classroom teachers need stimulus and support not only from senior administrators but also from many others, not least their own friends and colleagues. This is recalled in the list of recommendations by Robert Hanvey. The recommendations are phrased for the education system in the United States, but are entirely relevant, with slight modifications, in all other Western countries also. Certainly they provide a comprehensive programme for the recently established Standing Conference on Education for International Understanding in Britain.

Strategies of educational change are only briefly and provisionally separable, however, from fundamental beliefs about the nature of human society. This vitally important point is emphasised in the article by Angela West, written in the form of a dispute amongst three imaginary teachers.

Angela West recalls the argument that schools in Western countries are perhaps merely reflections and reinforcements of Western capitalism, and that schooling is

therefore part of the world's problems, not part of the solutions. Yes, I go along with this, says one of the teachers. But what does it mean here and now, in this school, with these particular human beings who are my pupils, and who are my pupils' parents, and who are my colleagues? No, I don't agree with the marxist analysis or programme, says another. But I do acknowledge that Western liberalism has got to argue its case. It cannot assume, as it has tended to assume in the past, that to be well educated and to be a Western liberal are basically one and the same thing.

The questions raised in Angela West's article need to be discussed and argued about, with concrete and immediate references, in each separate school and college. The articles here by Hugh Starkey, Marion Flood and Margot Brown, and Martin Davies and Michael Gale, show some of the contexts in which such conversations and disputes can in practice take place. Next, the article by Andrew Shaw describes one particular kind of work within the general field of education for international understanding, and at one particular school. It is a lively and heartening reminder of what can be achieved with and by 12 year-old students.

Finally, a self-portrait by an Indian educator, Kamla Bhasin. Ms. Bhasin works in adult education not in schools, and in Asian villages not in Western cities. But her reflections on teaching and learning, and on relationships between teachers and learners, are an integral part of this issue of **The New Era** as a whole. For the whole issue, not just Angela West's article, is a conversation — containing various voices, from various places, with various political sympathies and with various educational philosophies. Each speaker finds support here, at any one time, from one or more of the others. But also, each finds challenge.

Britain in the Changing World: the need for improvements in schools

David Smeeton, British Broadcasting Corporation, London

This is the text of a lecture which David Smeeton gave to the Society of Education Officers, meeting at the Royal Overseas League, London, in January 1979. It serves as an introduction to this issue of *The New Era* as a whole.

David Smeeton argues that on hard, practical, economic grounds, the people of Britain need to know far more than they currently do about the rest of the world. His lecture has particular interest and authority in view of his own wide experience, as a journalist, of international politics and economics; and in view of the high seniority and influence, within Britain's education system, of those to whom it was addressed.

Introduction

During the past year, since my return from four years in Japan and the Far East, I have been catching up with the themes and debates of British education in the late seventies. In the past year we have been concerned with the needs of the 16 to 19 age-group, with youth unemployment, with the impact of falling rolls and with technological change. I should like to point up to what seems to me to be a major gap in the current debates.

The gap can best be summed up by asking: 'How much are we doing to make our children aware of Britain's dependence on, and inter-dependence with, the rest of the world'?

In 1979 is it enough to provide them with courses on 'Britain and the Commonwealth to 1945', or 'European history from medieval times to 1914'? Again, is it enough to tell them about the wheatlands of Canada, or sheep farming in New Zealand?

I realise this is an over-simplification, and that I am laying myself open to the charge of media man once again generalising; but are we giving the rising generation a real understanding of the peoples of other lands beyond Europe, America and the English speaking world? Or are today's teenagers still presented with little more than out-dated myths of the peoples of Africa, the Middle East and



Asia? — Wrapped up in history lessons dating from an Imperial-colonial past, and in geography that analyses, in detail, the physical conditions, but tends to ignore the people themselves?

My thinking on this subject crystallised when the Inspectorate published their report on Primary School teaching recently. Inevitably everyone studied the sections on mathematics and literacy. The media went to town on it, debaters of standards had a field day. But there was more to that report. It said: 'The teaching of history and geography tends to be superficial and fragmented'. Science teaching was also castigated, and even arts and crafts did not escape criticism. In the rush of events it was the maths and literacy that grabbed the headlines, and any concern over those areas that underpin the social and human development of our children went unheeded, or was swept under the carpet.

Given the world that we now live in that was extraordinary! And it poses the question: Given our honest concern about the teach-

ing of maths and English are we nonetheless in danger of ignoring those areas of the curriculum that will equip our children to live in, and understand, today's world?

Today's world

It's a world where China and other Asian countries are pushing their way towards the centre of the stage; where we depend on Middle East oil, on African minerals, South American food, the stability of relations between the United States and the Soviet Union; where we have a practical and moral commitment to the welfare of the Third world nations.

Discussing history, geography, integrated studies, development education is not currently fashionable for major education conferences. Yet to anyone who has been abroad for a period, who has viewed this country from outside, and who has then settled back into its cosy routines, it is quite clear that we are very turned in on ourselves as a nation.

Some will say: 'What do you expect, the problems here are severe, we haven't the time to bother about other nations'. But the size and severity of the industrial and social problems we are facing are frequently related to our ignorance of, and lack of enthusiasm for taking seriously, much that goes on beyond the Channel.

Forgive me if what I am about to say sounds harsh. The country I have returned to has 'parochial, introverted attitudes, appears unsympathetic to a world perspective, is clinging to the past, and in its attitudes to the developing world is confused by stereotype images, post-colonial guilt, cultural prejudices, and limited and unbalanced knowledge.'

That sums up much of what I have found on my return, but those are not my own words.

They are the words in the report on 'Development Education' by the working party and advisory committee of the Ministry of Overseas Development, and they are based on an independent survey of attitudes in Britain, of what does, or rather does not, happen in our schools and training colleges, and of the strong pre-occupation with domestic matters, that too often, says the report, is encouraged and fostered by the media.

The survey covered trade unionists, businessmen, women and university students as well as the general public, and says the report: 'compared to a similar survey made in 1969 it is a deteriorating picture, and shows new resentments towards subservient nations acquiring new wealth and power.'

That is an attitude that Britain just cannot afford to maintain in the modern world.

Asia

Let us take the area that I know best, Asia. Over two billion people, more than half the world's population live in Asia. More than a billion are Chinese. China itself is now trying to emerge from isolation and turn itself into a modern industrial state. Ladies and gentlemen, contemplate the possibility of a billion Chinese geared up to producing the world's shirts, or transistor radios!

Then there is Japan — an industrial giant with huge trade surpluses dominating world trade and fast adapting to the technological age. That's not all. The growth of South Korea and Taiwan, and to a slightly lesser extent that of Singapore and Malaysia, has been so spectacular that they can no longer be properly regarded as under-developed countries.

To the south there is the grouping of South East Asian states (ASEAN), and Australasia, with its minerals and foodstuffs: an area that Britain cannot afford to ignore in the future for trading survival. And overall this Asian region is rich in the resources of people, raw materials and food and with Japan in the latest technologies. They are developing economies that need expertise and technical imports, and that will find these from others if we decide we are not interested.

Many of these developing countries will be producing what we turn out from our factories now. South Korea, for example, has a thriving young car industry, shipbuilding, electronics. That's a reason for Britain to accept technological change. As they progress we shall be competing with America, West Germany, the Soviet Union and other developed nations in providing them with the more advanced ideas, facilities and techniques they will need.

A similar case could be made out for South

America, the Middle East, nations in Africa. And yet our neglect of understanding these regions and their peoples, particularly Asia where more than half the world lives, borders on the irresponsible.

Once on a return visit to Britain from Japan an intelligent, educated person asked me: 'And how do you find it out in Hong Kong with the Japanese?' I looked slightly non-plussed. 'Oh sorry, I forgot, you are living in Tokyo now, in China, aren't you?' Quite where he placed Singapore, Malaysia or Indonesia I don't know. I did not have time to find out. He did not want an answer. The conversation quickly turned to home grown matters.

I have deliberately stressed the realistic economic aspect: Britain's trading position in the world. The case for understanding other countries is usually made out on moral, or pure educational grounds, but the real truth is that we just cannot afford not to know in much greater detail how other people live, think and act, if we are to survive economically.

Cultures

But the case for greater awareness on cultural and social grounds must be made as well. Most of the people in the world are not Christian, or Western individualists. Some have exceedingly old cultures that have enriched the world, and yet you would hardly know it looking at the European and western orientated textbooks in our schools, that take their starting-point from the Greeks and Romans.

China is seen in textbooks as a country emerging from an agricultural past. What do they know about science and technology? Yet the first emperor is remembered as an hydrologist who tamed the Yellow and Yangste flood waters. The Chinese 'puddled' iron and made steel drilling bits long before the West. They had constructed an astronomical clock tower powered by water before the signing of Magna Carta. By AD 139 they had the most accurate calculation of Pi, had developed a grid co-ordination system for map making, could record the direction of earthquakes, and had worked out the most efficient breast harness for horses. There are more examples — the first with the stern

rudder on ships, paper in AD 105. Their scientific influence spread through Asia. In China's fiefdom Korea the first moveable type was invented.

The point is that as China emerges into our modern world she does so from a centuries-old base of educational and scientific achievement. She may not have the skilled manpower at present, but she knows instinctively what's required. If the example of Japan is anything to go by she will — give or take the odd political hiccup — absorb and adapt to new ideas and techniques much faster than we think.

In a recent edition of Trends an HM Inspector responsible for History summed it up succinctly: 'We should add science and technology to our history courses because they have been the principal foundations of civilisation, and powerful forces behind social and political change. It is a contemporary and occidental conceit to think that technology is modern and western. The dazzling achievements of Oriental and Islamic science and technology are part of our heritage.'

Just to cram the curriculum with more facts will not do. There are too many demands on it all ready. Too many courses, too many overlapping examinations. To my mind what is needed in our history and geography, integrated and world studies is the injection of the human element.

Examinations

Who are those foreigners as people? What makes them tick? Too often, it seems to me, geography concerns itself with rivers, mountains, cities, transport systems, settlements and communications in a cold analytical way, and you never get to hear about the people who live there. But even before we consider making geography more human, what do we find when we take a look at the various examination curriculums now offered at A and O and CSE? Do they actually require youngsters to know about countries and peoples beyond Britain, Europe and America. In all but a very few cases the answer is: No, they do not.

It would need a very detailed survey into how many pupils take which exam curriculum in history, geography and world studies, and

how many answered questions on countries beyond the industrialised world, to get a really accurate picture. But a simple review does reveal a potentially worrying situation. I have been looking through a representative sample of syllabuses and examination papers — syllabuses that go forward to 1980 — from a variety of boards — O, A and CSE exams.

The picture is very patchy. There is little or no common approach. Some seem to think that medieval Europe, industrial Britain in the 18th and 19th centuries, plus a little on Modern America and Europe, is enough to equip our youngsters for the modern world. Mainstream geography papers seem almost entirely concerned with physical geography. Others, very few, do actually mention Africa, the Middle East and Asia, and the developing world.

But what generally seems to happen is that questions on these other areas tend to come up in alternative examinations, or in optional sections of the syllabus. It is clear that those schools which lack the resources to teach about those regions, can easily fall back on Britain, Europe, America and the industrialised world. And how many schools have the resources in their libraries to cope? Or put the other way, unless the exam syllabuses highlight these neglected regions will the schools bother to acquire the resources?

I am not here to argue an imposed centralised curriculum, but clearly in the coming years there will be a need to look more closely at the syllabuses and the examinations, and the resources available to the schools, if we are to make study of Asia, Africa and the Middle East a more integral part of secondary education.

Teacher education

A check of in-service training courses for teachers reveals a similarly disquieting situation. In the coming year in the lists of special courses for advanced study one can only find Keele University teaching World Studies, and two other colleges with European Studies for a diploma. The lists for one year full-time courses and one term courses make no reference to World Studies or the third world. Within part-time courses there is one European course for teachers of history, geography,

modern languages and social studies.

Another pertinent question that should be asked is: 'What are the teacher training colleges doing to make teachers of all subjects aware of current affairs and of what's going on in the world at large?' Unless they do provide initial courses and continue to relate teacher training to the real world — with a capital W — we shall staff schools with people with myopic vision, parochial attitudes, who will be unable to tell the children why their subject matters. And that won't set the kids alight.

We are not going to solve this problem quickly. Improving mathematics, literacy, science and technical teaching comes first. But if by the end of the next decade we have not broadened history and geography and world studies to include the world outside Europe we shall be failing our youngsters. Given the way the world is developing we should have done it already.

Rays of hope

There are two rays of hope. First, the proposals to bring in the General Certificates of Secondary Education and reduce the number of examination boards provides the opportunity to look at this area of the curriculum again. Secondly, if, as has been forecast, falling rolls mean that some subject teachers may have to teach across specialist boundaries, we shall have the opportunity of en-



couraging history and geography teachers, together with those working on social studies, to amalgamate their approaches so that a wider view of the world's peoples is included.

Can we find other resources to encourage this development at a time when money is short? If I were in charge of a Teachers' Centre now I would be pressing for a proportion of funds to be directed to bringing in materials to alert teachers to the impact of technological change and the importance of the developing and non-English speaking World.

I would make it my business to hunt down and list the people living in my area who have knowledge and firsthand experience of other countries. We might surprise ourselves at the fund of expertise available: businessmen and salesmen, and other experts, who have done tours abroad; around our ports seafarers who know other lands and the people in them, even long distance lorry drivers, who, until the recent upheavals in Iran, went as far as the Pakistan border — they are the modern equivalents of Elizabethan seamen who sailed with Drake.

The schools, the teachers centres and the local authority advisers should get together with the world of industry and business on this one. Here's one area where education can say to industry: So what contribution do you intend to make to encourage international vision in your future employees?

There is another gleam of hope. Despite the recession the number of educational exchanges and individual visits to other countries has increased, not declined. Headmasters are off to Europe and America. Administrators are on the move — many of you will have been abroad. There are now two-month post-to-post exchanges with the Soviet Union for English teachers. We need more like that with many other countries, and for teachers of history and geography. Regional consortia of LEA's — I believe the East Midlands and the South West are to the fore — are developing exchanges on an even bigger scale than before with European countries, and in the pipeline there is the first major scheme to send teachers out to developing countries — possibly India and Botswana —

so they can gain first hand experience for teaching development education and world studies.

This must be only the beginning. It must be extended on a far greater scale and to countries beyond Europe and America.

And it needs to be put on a firmer footing. With falling rolls there are many teachers who would like to go abroad for a spell who may be reluctant to do so for fear of missing out on a post when they return. I know a 34 year old teacher who wants to go to Japan for his sabbatical year. He realises that he would benefit far more if he went for two, perhaps seeing other countries as well, but he feared to stay away that long. Large businesses, industrial and communications organisations have systems for 'safeguarding' — whereby if an employee is 'detached' abroad to another concern he can expect to be re-settled on return. The BBC 'detaches' a number of people each year to other broadcasting organisations, and takes them back afterwards. Education needs a similar system whereby the cost of the teacher working abroad does not fall directly on the authority, but that authority will be able to re-absorb — will want to re-absorb — that teacher when he returns with his newly acquired expertise. The same should apply to younger administrators, advisers, and library-resource personnel.

Overseas trade

If as a nation we were more aware of what goes on in other countries, how the people live and think, we might not make so many mistakes. We might for example have realised that the developing world needed stout vehicles for rough terrain, and instead of letting the Japanese and others mass produce modern versions of the jeep and range-rover we might have built and sold far more of our own landrovers.

If our shoemakers had had first-hand experience of changing fashion trends among the millions of younger people in the world we might not have been left behind in that field. How many firms realise that 50 to 60 per cent of the Asian and developing world are under twenty? Do they know what they feel, want, would buy? Do they send to find

out? Do they explore potential markets, nurse them, build up a share? In Manila, Taipei, Singapore, Tokyo I am more often than not mistaken for a Swede, American, West German, a Dutchman.

We've isolated ourselves, and that must not happen for the next generation. But not everyone will live and work abroad for Britain in the future. Many will have jobs that may seem to be only indirectly related to overseas and trade, but we shall only survive if we do take the trouble to know what's going on abroad, how other people tick, and why they do things their own way. We need to kill many myths, and overcome simple ignorance of other countries, and we need to start in the classrooms.

Since my return to England I have frequently talked with people going out to Japan and the Far East. What comes across strongly is their need to know **who** the Japanese, or Koreans, or Philipinos are. You can read up on any amount of facts about a country's economy, history, geography, marketing systems, but whether you are a salesman in the field, or back in the home, office or factory, you will not get very far unless you have some tools for getting to know the people themselves.

It is this 'Who are they' approach, that is missing from our teaching, which could bring history and geography lessons alive.

Ladies and gentlemen, what I am proposing is at present low down the scale of priorities, if the subject matter of conferences and edu-

cational debate in the past year is anything to go by. And yet no amount of improvement of maths and science teaching, of literacy and fitting youngsters to employment in a technological age where Britain must stay up the league to survive, will have impact unless we add the world perspective.

We cannot accomplish a change in teaching in this direction overnight. But we must take account of the need to do so in the coming five years as we reform the curriculum and our secondary examination system.

At the moment I do not detect any great urgency, or realisation, that this ought to be among our priorities, that effective world studies are the essential complement to better maths and science teaching.

I met a fifteen year old the other day who is taking O level this summer. 'I'm doing "world studies" in Geography' he said. 'Great' I replied, 'which countries are you studying?'

His reply: 'The Cities of Russia'. Good, I said, what else? 'The outlying poorer areas of France,' Um! 'The wheatlands of Canada, and' — 'Don't tell me, I know,' I said. But he did — 'sheep farming in New Zealand'.

Ladies and Gentlemen, I rest my case.

DAVID SMEETON

As mentioned in his lecture, David Smeeton recently returned to Britain after four years as a BBC correspondent in East Asia. He is currently the BBC correspondent for education.

TEACHERS ABROAD

Three recent publications describe visits made by British teachers or student teachers to countries outside Europe. All three are very clear and readable, and are particularly interesting when they are comparing and contrasting everyday life in countries overseas with everyday life in Britain. **Illuminative Insights on Tunisia** is an informal and unofficial scrapbook put together by student teachers. It is available price 35p from David Wright, Keswick Hall College, Norwich, NR4 6TL. **Makoto: British Teachers' Impressions of Japan** is considerably longer and is more official. It contains a lot of fascinating information

about Japan and also, incidentally, about Western ways of thinking and seeing. It is available free of charge from Richard Tames, School of Oriental and African Studies, Malet Street, London, WC1E 7HP. **Learning about Africa**, edited by Scott Sinclair, is a magnificent scrapbook arising out of a visit made by Birmingham teachers to Ghana. It is an invaluable resource-book for teaching about Africa, and also contains some penetrating discussions of the purposes and pitfalls of study-visits overseas. It costs £2 and is available from Development Education Centre, Selly Oak Colleges, Bristol Road, Birmingham 29.

Strategies of Change in Global Education: recommendations for the United States

Robert Hanvey, Global Perspectives in Education, New York

Britain, said David Smeeton, in the lecture printed here on the earlier pages, has 'parochial, introverted attitudes, appears unsympathetic to a world perspective, is clinging to the past . . .' Similar criticisms can be, and often are, made of other western countries.

What is the responsibility of schools in the face of such criticisms? More especially, how should schools be helped and challenged? Clearly it is useful and important that a widely travelled journalist such as David Smeeton spoke on these themes to a meeting of very influential educational administrators. Equally clearly, that is not enough.

The recommendations in this article by Robert Hanvey refer explicitly to the United States. They are also relevant, with only very slight changes, in most or all other Western countries. The article is part of a report which Robert Hanvey prepared for the Institute of International Education and Global Perspectives in Education, New York. A copy of the full report is available from Andrew F. Smith, Global Perspectives Education, 218 East 18th Street, New York 10003.

To overcome isolation

Scattered around the country, a relatively small number in each state, are teachers devoted to international/global education. Some are actively teaching programs that express their commitment. Some would do more but feel restricted by the local situation. Many of these teachers are isolated in their own schools and tend not to know of other teachers with similar interests in either nearby districts or other states. Some of these teachers, however, are supported in their efforts by contacts with various organizations or university centres.

Recommendation 1: Encourage the development of mechanisms that overcome the isolation of teachers devoted to international/global education. This might involve regional networks or a national network. It might involve a **Who's Who** of teachers with these interests. It might involve annual conferences at the regional and national levels. These conferences should cross discipline lines. (The



present national teacher associations may be dysfunctional in this regard.)

It is important that the lines of communication be between teachers as well as between teachers and central organizations. It is also important that there be personal forms of contact rather than only printed materials. The study suggests that personal contact with people in national organizations and university centers may be especially helpful to teachers who lack support from local colleagues.

To support creative teachers

However few in number there are interesting programs underway. Some are new and experimental, others long-standing. Information about these programs is not well distributed. But even in the local setting where there is information, the programs do not seem to be especially contagious. Other teachers, other schools, do not pick them up. Many of the programs are person-dependent. They depend on the creative skill and commitment of an individual teacher — they are personal

property. When the teacher leaves the school, they die. An assistant headmaster in a private school noted that, 'It tends to be centred on individuals who come into a school and stir things up. But there has been little institutional development beyond what individuals have been able to do'.

Recommendation 2: There should be continuous documentation of international/global programs, documentation in forms more interesting than those typically employed. The documentation ideally would be intriguing enough to serve public relations purposes among teachers and within the community.

Recommendation 3: The whole question of the creative individual teacher vs. institutionalization must be deliberated. If international/global education is dependent on the strong individual teacher it will never reach a large audience. But institutionalized programs are often lackluster. This should be one topic on the agenda of a national conference on philosophic/strategic questions related to international/global education.

Recommendation 4: Funds should be available for workshops in districts where a school administrator supports international/global education. Such workshops should last more than one day and should be conducted as frequently as possible. One superintendent commented:

'When we had our global workshop here two years ago, those (teachers) at the high school level were very enthusiastic . . . even those who weren't enthusiastic at the beginning were after five days. So we opened and broadened their minds. If every school could have in-service programs on this for an adequate amount of time — you don't persuade everyone in five days — but if you swung over a handful of people in a group of 15 or 20 teachers . . . you could set the world on fire . . . You absolutely need a continuing series (of workshops). What we did with that workshop kept our people going and interested for a year . . .'

To affect public opinion

Parent demand for international/global education is almost nonexistent. But my study did

turn up hints of a possible pattern of community interest and support. In a small industrial city on the Ohio River an experimental program in moral education is underway, following Kohlberg's ideas on stages of moral development. The dilemma stories used in the program are based on global issues. The informant reported that parents are extremely supportive of this program. It seems likely, however, that the support derives from the parents' perception of the program as character education and is not related to the global issues. This parental response to the potential character-molding effects of the program makes sense within the context of the clear interest of parents in law-related education.

The interviews which I conducted (and other evidence) indicate that some parents are strongly interested in culture studies. In one instance a teacher is rearranging the meeting time of a Japan independent study program so that parents and other interested community adults can meet with the group. The group will meet once a month in the evening. The interest in other cultures may be associated with social class. The membership of community organizations which devote attention to other countries and cultures seems to be heavily upper-middle class.

It is important to take note of the potentialities in these particular parent interests. But it is also important to face up to the generally low level of parent interest in international/global matters. The problem poses not only strategic questions — how can the public be persuaded of the importance of international education — but philosophic questions. For example, if it is unrealistic to expect that the broad public can be convinced that international/global education is vital in today's world, is it appropriate to focus energies on that small segment of the public already predisposed to believe this?

Just as the society needs and educates a small number of physicists, drawing on those students who show talent and interest, should the society provide a high quality international education to a relatively small number of interested, talented students rather than waste resources on the reluctant and the otherwise preoccupied? The right answer, of course, in a society that believes that anything can be

sold to anyone, is to keep selling the product. The right answer in a society that harbors deep suspicions of elites is to keep trying to reach everyone. But the question needs deliberating. There is sometimes a tendency to be too sanguine about the possibilities.

Recommendation 5: Convene a national conference on philosophic/strategic questions related to international/global education. In preparation for that conference commission one of the policy planning organizations such as Brookings to undertake an exploratory analysis of the relative advantages of elite vs. mass approaches, judged in terms of national needs, present and future. For example, what are the benefits of wide public understanding of economic opportunities in the world market? Is this specialised knowledge that should be reserved for those heading toward leadership in the business community?

Recommendation 6: Explore ways to develop the international component of law-related education and moral education.

To give support to administrators

School administrators will be a crucial factor in the strengthening of international/global education. Those administrators already convinced of the need should be supported in their work with teachers and in efforts to influence other administrators. The legitimacy of their personal commitment will seem more secure if they have communications with other administrators who share their views, if they receive special recognition for their efforts, and if there is clear evidence that respected authorities in the field of school administration support the development of a more world-oriented curriculum.

Recommendation 7: School administrators who have encouraged international/global studies in their districts should be given special recognition. Such recognition might come from the chief state school officer in the individual's state, from the US Office of Education, from the American Association of School Administrators, from university departments of school administration, from various national organizations. Honors and awards will need to be created.

Recommendation 8: Administrators who have an opportunity to speak about international/global education at conferences should be helped financially to attend such meetings.

To affect the curriculum

A number of scholars have addressed themselves to the question of where international/global education best fits in school programs, both in the sense of grade placement and subjects. This small study which I conducted adds only slightly to discussions based on major research. One scholar, Judith Torney, has argued that the years of early adolescence are most effective, since students have the ability to deal intellectually with important questions, yet are not fixed in their attitudes. Eugene Gilliom and Richard Remy have written recently in **Social Education** that:

'Global education should involve all areas of the elementary curriculum . . . Not only social studies, but also science, reading, language, arts, mathematics, and physical education are legitimate, even indispensable, arenas for globally relevant education. To be meaningful, global education should no longer be relegated to a single discrete unit of study or to special treatment on "international day." Rather, an international perspective should be woven into the very fabric of the elementary curriculum.'

The importance of developing international/global education at the elementary level was discussed by several informants during the study; the arguments were somewhat different from those above. For example:

I'd like to see more attention paid to trying to do things on the elementary level, groundwork for what we want to do on the secondary level, rather than springing it on kids in the 10th grade. Teachers are willing (at the elementary level) to try new things and to take risks and to be creative, more so than at the secondary level. So the possibilities for doing things are really good. At the secondary level sometimes we're up against so many obstacles, especially the sense on the part of a lot of secondary teachers that they're trying to do what the college teachers are doing, only in a little bit less sophisticated way.

There's less willingness to engage in 'hands-on' experiential, participatory learning — which is one of the ways you hook the kids.

The study seems to suggest, in addition to the question of grade level, that the possibilities of broad infusion of the curriculum may be more limited than expected. Some subjects are simply not worth infusing because they are on the decline. Others may resist infusion precisely because they are very popular and have little incentive to accommodate new content or approaches.

There are areas of opportunity, however. Some, like vocational agriculture, are unexplored. Some, like environmental studies, can point to exciting courses that might with appropriate help be diffused beyond the small circle of teachers who have developed them.

On the assumption that cultural studies are very much a part of international/global education, the world cultures course and foreign language programs represent an important opportunity — in spite of somewhat limited appeal to students. There is movement in both fields toward more global approaches, toward more sophisticated handling of the idea of culture. At the moment the teachers of world cultures courses tend to be history-trained. They once taught world history; when that died they switched to world cultures. But their training in cultural studies is weak, especially in social scientific ways of treating culture. The same is true of foreign language teachers. They too are likely to lack much training in the social sciences. But their texts may be better than those used in the world cultures courses, more inclined to use 'culture assimilator' methods, for example.

In any event, the study indicates the need for a very detailed analysis of opportunities, taking into account student interest patterns, teacher behavior in the elementary and secondary schools, parent demands and interests, the influence of leadership in the given field and even regional differences in curriculum, e.g. environmental studies in the states of the northwest have a different emphasis than in the Middle Atlantic states.

Recommendation 9: Be modest in ambitions to 'infuse' the curriculum. Analyze specific situations in detail in order to identify those

niches that offer a reasonable opportunity for success.

Recommendation 10: As a contribution to that analysis, explore teacher receptivity to the addition of an international dimension in such areas as agricultural education, law-related education, health education, psychology, humanities.

Recommendation 11: In areas such as environmental education where globally oriented programs have already been developed by some teachers, facilitate the diffusion of those exemplary models by giving them publicity, documentation and recognition. Such diffusion should cross subject lines.

Recommendation 12: Mount a major summer writing project that pulls in scholars, experienced teachers and curriculum specialists to produce a globally-oriented world cultures course specifically designed to be highly interesting to students. So appealing that students will line up to get in!

Recommendation 13: Support the movement in foreign language teaching toward more sophisticated approaches to culture study. Encourage communication between foreign language teachers and social studies teachers, centred on the issue of how to teach about culture and cultural dynamics. Encourage both groups to obtain the help of specialists in intercultural studies and cultural training.

ROBERT HANVEY

These recommendations by Robert Hanvey are the conclusions of a paper entitled 'Possibilities for International and Global Education.' The paper was prepared for Global Perspectives in Education, Inc. and the Institute of International Education, in connection with a conference entitled 'International Education: the Global Context, the US Role', which took place in Washington in February 1979. Other papers have been developed, and a final report will be available in September from the Institute of International Education, 809 UN Plaza, New York, NY 10017.

Working for Change—insights and homilies

One of the most important and most successful projects yet undertaken in a Western country in the general field of education for international understanding, development education, world studies, etc, is the Mid-America Program for Global Perspectives in Education, 1974-1978, directed by James Becker and Gerald Marker. A report by Donald Robinson is available from the Social Studies Development Center, Indiana University, 513 North Park Avenue, Bloomington, Indiana 47405.

At one stage in this report there are some 'general insights and homilies' about how educational projects can best encourage and support change in schools and school classrooms. These insights and homilies are reprinted below. They are of interest in their own right, and are also very relevant to the theme of this issue of **The New Era** as a whole.

1. It takes time — five years may be a minimum to test an idea or strategy. Two or three years may indicate whether the people who propose the idea know what they are doing, and whether they can make a proposal operational. But significant change usually takes longer.

2. A major lack in most projects is understanding schools — their culture, their relationships to a host of other agencies that help their agenda — publishers, parents, professional associations, accrediting agencies, media, colleges and universities, youth groups. The culture of the school ought to be a required course for all project heads.

3. Empire building vs. helping schools change. The bigger budget-bigger staff syndrome. Everyone wants to coordinate centralize our decentralized system, or get control over some part of it. Change it by getting control of parts of it. This is in our view impossible and undesirable.

4. There is a fetish for neat, clean, slick-looking operations and products. The world is complex, a mixed bag, and seldom permits one to stay in touch with reality and still be slick and clean.

5. You can seldom help bring about change and take credit for it. You must decide which is more important.

6. Learn to be sensitive to and capitalize on the natural events in the schools and other educational agencies — this affects the timing and tempo of project efforts and is crucial in determining whose needs will be served.

7. Recognize your limited but important leverage in a complex system. How do you influence a system you do not control? Find out where it is most vulnerable to your kind of influence — where you can work with others to mutual advantage.

8. Money is seldom the major problem; schools with adequate funding still find that identifying, agreeing upon and implementing new priorities is very difficult.

9. Start evaluating your efforts from the beginning of the project. Assign someone to collect needed documentation. It saves lots of trouble later.

TEACHING ABOUT SOUTH AFRICA

Family Life and Migrant Labour in South Africa is a new leaflet produced by Christian Aid schools department. It contains many illustrations, and is very clearly written. It is intended for 14-16 year-old students. It is available free of charge, as are various other new leaflets and booklets connected with the International Year of the Child, from Christian Aid, PO Box 1, London, SW9 8BH.

TEACHING ABOUT AID

State of Affairs is a series of briefing papers for teachers of Modern Studies in Scotland. One recent title is **International Aid**, by Marianne Scott. It contains a lot of useful and up-to-date factual information, and also presents, in clear note-form, various arguments for and against the various kinds of aid. It costs 50p and is available from David Brown, Dundee College of Education, Gardyne Road, Broughty Ferry, Dundee DD5 1NY.

Ideology in Education and Society: a dispute in the staff common room

Angela West, Oxford

David Smeeton argues the general case for an International dimension in the school curriculum. Robert Hanvey outlines the main general strategies to be adopted by people wishing to introduce an International dimension in a country's educational system as a whole.

This article by Angela West is a reminder that there are severe theoretical — not just practical — difficulties. Using the device of an Imaginary conversation in a staff common room, Angela West recalls that teachers have a variety of educational and political ideologies.

This article serves here not only as a comment on the two previous articles but also as an Introduction to the three which follow. For the three which follow are all about workshops or conferences for teachers in which dialogue and discussion were of central importance. In effect Angela West is showing here what, in her view, teachers in Western countries most need to be talking about.

Preface

On the blackboard: **'Make a list of what you consider to be the three most important world problems, and suggest the sort of measures that might be taken towards a solution of the one that you consider to be the major priority'**. (From a fictional 'O' level World Studies paper).

'Well now Annie, how are you going to deal with this one? What do you think would be top of your list?'

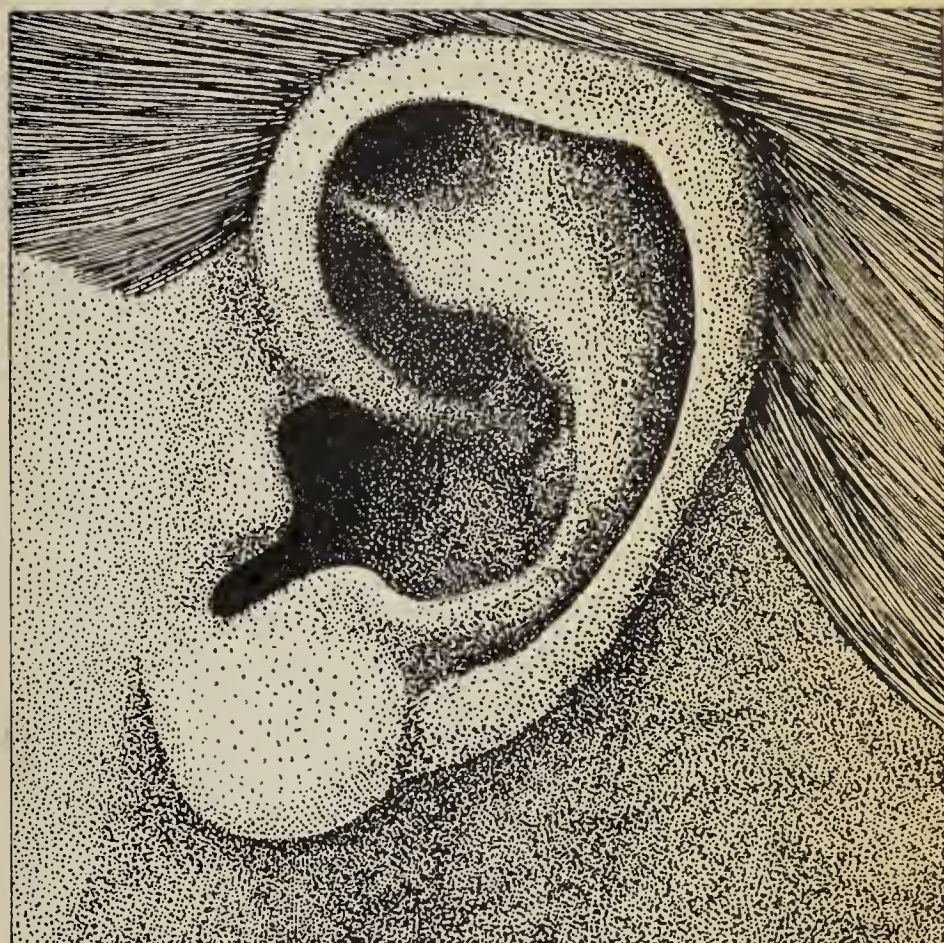
'Mmmm . . . maybe . . . education, sir?'

'Well, yes . . . illiteracy and all that. Very good. But education itself, that isn't really the problem, is it? You'll really need to talk more about that when you come to answer the second part of the question, won't you — when you come to make your suggestion for finding a solution for the problem . . .'

The dialogue starts

B. Well, actually no. If I might be permitted to take up Annie's point here, what I'd like to suggest is that education itself can be seen as a problem, rather than as the solution.

A. Ah well, it all depends on what you mean



by education, doesn't it? There's education and education.

B. Yes, and I mean both of them — the bad and the good schools, the sort of schools that can be found most places around the globe these days since the rise of Western imperialism, with only fairly minor variations on the basic model. I mean world-wide education, schooling that's becoming more universal every year. That's the problem we have in common with the rest of the world.

A. I don't follow you, I'm afraid. I mean, education is the means by which we acquire knowledge to deal with the problems that we each face in our different societies, isn't it?

B. Ah well now, it is and it isn't. It's a means to knowledge in the sense that it defines what knowledge is — and what it isn't. It's a sort of apparatus for defining what constitutes a problem, what could constitute an answer to the problem as defined, who is competent to define the problem in the first place, and likewise who is competent to provide and/or apply the solution. If I could just demonstrate a minute what I mean; let's

go back to that exam question that you were dealing with — about what was the major world problem. OK, most of us learn at some stage in the course of our school careers that two-thirds of the world are hungry (us, in this case being the remaining one-third who aren't). Hunger, you might say, is a well-known world problem. We know that the hungry people are poor and uneducated, which is why they aren't able to feed themselves properly. We on the other hand are well-fed and our education and our technology enable us to get enough food. So you can see — the schooling apparatus defines the problem thus: they the hungry people have the problems, and we the well-fed people have the answer.

A. Well, one doesn't want to oversimplify, of course . . .

B. Most 'social problems', I think you'll find, tend to have a similar structure. There are the people who have the problems, but they don't have the answer. Then there are the people who have identified the problems. They're the ones with the answer, but of course they don't have the problem — in this case, they're not hungry. Looked at in this way, the problem does begin to have an air of deadlock about it. It becomes easier to see why the problem, which all the theorists agree is not actually theoretically insoluble, has nevertheless in practice never come much nearer to resolution. Defined in this way, one sees how trade or exchange between the two sides wouldn't work, because, after all, who wants to swap what we've got (knowledge, technology, the answer) for what they've got (ignorance, hunger, the problem). Of course, there's always the possibility that we could give them some of what we've got (education, aid etc) so that eventually they could become like we are, well-fed etc. But one has to ask oneself seriously, why should we want to do that? There's nothing to be gained from it economically.

A. Well, as I see it, that's a lot of what education is about. Teaching kids that bread and butter isn't everything . . . I may be a bit old-fashioned but I think the church has got quite a lot to contribute on this point . . .

B. Yes, of course, the church tells us that to be good people we should give to the poor.

The richer nations should give to the poorer ones. But then, you see, what if it turned out that the church itself was part of the problem? As Ivan Illich said, 'The school system today performs the three-fold function common to powerful churches throughout history. It is simultaneously the repository of society's myth, the institutionalisation of that myth's contradictions and the locus of the ritual which reproduces and veils the disparities between myth and reality.' Now if we apply this to the world hunger problem, as defined by educated people, we could express society's myth in a shorthand sort of way, thus: they need us, but we don't them.

C. Excuse me interrupting . . . I happened to overhear part of your discussion and found it rather interesting. But I'm afraid I missed the earlier part, so I didn't quite follow the gist of your last remark . . . er, who exactly doesn't need who?

B. Ah, a very pertinent question! By missing what was said previously you are thus in the position of someone who has not been educated — very well-placed to ask the question 'Who needs who?' Whereas being educated implies that you know what's going on, that you can automatically assume you know who are the subjects of the sentence . . .

The truth

A. Look, I'm sorry but I think we're getting off the point rather. All this business about society's myth doesn't make much sense to me. As far as I'm concerned, kids come to school to learn to think rationally and scientifically and make balanced judgements about things. We're not teaching them myths, for goodness sake! We're trying to instil in them some respect for the truth.

B. Ye-es . . . well, that reminds me of something I read recently, by the Kenyan author Ngugi Wa Thiong'o. Talking about education under the colonial system he said 'That which was most admired was a search for truth, meaning a life devoted to the truth that rationalised the status quo. While we were at our bourgeois schools and universities searching for that truth in books written for us by our imperial conquerors, the peasant masses had collectively rejected the white seizure of land.'

A. Well, I'm afraid if his idea of truth is the Mau Mau murders and all that it's definitely not mine. What I'm concerned about is what we're doing with kids in schools these days, what sort of things we're teaching them.

B. Yes, I agree, but then the problem is, how do you imagine it can be changed? Sorry to be tedious, but as Illich says . . .

A. You are being very tedious.

B. . . . He says that the function of curriculum is to ascribe rank . . .

A. Illich is an American, isn't he, and we're talking about Britain.

B. Yes, true, but in fact there's a British sociologist, Michael Young, who's saying much the same thing. His basic thesis is that 'Curricula will reflect the fact that those in power will attempt to define what counts as knowledge: knowledge becomes stratified according to the status afforded different types of knowledge by the dominant class.' He criticises Hirst's absolutist conception of distinct forms of knowledge and maintains that 'these justify rather than examine what are no more than socio-historical constructs of a particular time.'

A. No but really, that's ridiculous — it's just rampant relativism. If you take that sort of argument to its logical conclusion you won't be able to examine any statement on its own merits without asking who said it, at what time and with what motives . . . In fact it reduces the whole idea of truth to an absurdity . . .

B. Your idea of truth to an absurdity, maybe. Perhaps one dimensional truth — i.e. true or false? — is an absurdity.

A. I suppose your notion of truth has no concept of falsehood. If everything's true then it's equally true that nothing's true. That's just the formula for nonsense!

B. No, like you I think that there is falsehood involved in ignoring contradictions. But unlike you, I don't think they appear immediately at the level of the statement, but show up rather in the practice whose operation one is examining. I think, for instance, that there is a kind of falsehood involved in the liberal curriculum, for it ignores the ideological function of schooling — that is, a mystification of the initiates of schooling, the process by which they become, as Althusser would say,

the subjects of ideology.

A. Who the hell is Althusser? Another damn foreigner?

B. Yes, French this time. Well, at least that's European, isn't it? You're one yourself now, didn't you know — we've joined the EEC.

A. Look, I didn't come here to be insulted . . .

C. Why don't you tell us what this Althusser fellow has to say?

Capitalism

B. Well, he sees the educational system (which by the way, he considers as inheriting the dominant ideological role of the church) as the main ideological apparatus of the state, and its function is to prepare each tier of labour ideologically for its slot in the social formation, and thus to reproduce the relations of capitalist production. In our advanced capitalist economy, labour must be diversely skilled according to the requirements of the socio-technical division of labour, and the reproduction of these skills takes place outside industry at school. Here pupils learn the rules of 'good behaviour' required by the division of labour; for future rulers this means learning to manipulate the ruling ideology correctly. For the rest, it means learning to submit to the rules of the established order and to respect the existing divisions of labour established by class domination.

C. Mmm, yes . . . it's an interesting theory. I admit it has a certain plausibility. But there's one major flaw, as far as I can see . . . Supposing I accept Althusser's conception of the function of the educational system — to the point, that is, where I feel that, in all conscience, I can't go on being a teacher under the present system, and I hand in my notice. So then what happens? I'm unemployed, someone else gets my job, maybe someone that's not bothered about the kids, just wants exam successes, safe career and the long holidays . . . I mean, I may not be a marvellous teacher, but I know I've put a hell of a lot of time and energy into trying to get through to some of those kids . . . And now and then, I've had the feeling that I've been getting somewhere — nothing spectacular, mind you, and of course, success in these terms is pretty hard to measure — how does anyone ever know if they've actually taught someone

something — that is, when you abandon the crude yardstick of exam successes. But you see, I feel that some of those kids have probably come to trust me in their own way, and I don't see how it would really help them if suddenly I say to them, 'Sorry kids, I've come to believe that your education is doing you more harm than good, and I don't really believe in being a teacher any more until after we've abolished capitalism. So best of luck, I'm off . . .' I mean what Althusser doesn't mention is what an individual teacher, faced with a class of kids in school, is actually supposed to do about trying to change things. It's all very well to sit back and analyse it, but the fact is that the process is going to continue whatever you say, and I just think myself that one's got to start thinking in practical terms . . .

A. Well, of course, that's completely typical of these educational theorists isn't it? They're always ready to spout at you ad nauseam on their precious pet theories, but when it comes down to discussing the nitty-gritty of classroom practice, they're left with their mouths open, nothing useful to contribute.

Paulo Freire

B. Well, it does rather depend on what you define as useful . . . However, I know of another writer and thinker who's concerned himself very intensely both with theory and with its related practice in education, a Brazilian, Paulo Freire, whose work originated out of a critique of the practice of agricultural extension. He then went on to use the insights he'd gained from this exercise in theory to develop a radically successful method of teaching adult illiterates in Brazil.

A. Once again, I have to say that I fail to see how a man teaching illiterate peasants on the other side of the world can really have gained any sort of professional expertise that could conceivably be useful or relevant to someone teaching in twentieth century British classrooms . . .

B. As a matter of fact, I think there's a crucial relevance. May I explain what I see to be the connection?

C. Go ahead.

B. Well, agricultural extension, as I understand it, was an attempt to extend agricultural

expertise to the peasants of Latin America, and persuade them to use modern techniques in order to improve production.

C. Seems a fairly worthy aim — what had Freire got against it?

B. He makes the point that techniques and skills, like the science of which they are the practical application, are socio-historically conditioned. Freire and his team, after making a close and careful study of the social reality of the students, designed and used a set of pictures with the aid of which the students were able to perceive, identify and reflect upon the nature of the particular reality that contained them. They were able to perceive that they were not 'uncultured', but rather that their own culture was an illiterate one which tied them to a preceding historical epoch, and hence rendered them at a disadvantage in an industrial, technocratic and literate society. Their illiteracy could then be perceived as 'the cultural artifact of the oppressors, who were stewards of the culture of silence.' Once they became critically aware of their situation they were liberated to take action to transform it. Thus the 'culture circles' (unlike the passive concept of school) were amazingly successful in generating the desire to acquire literacy, and the capacity to do so. No longer was it a skill the need for which was culturally imposed. They realised that knowledge was not merely something to be consumed, but also something they could produce . . .

C. So are you suggesting that we close down all the schools and organise 'culture circles' for the kids?

B. Well now . . . if you're going to go that far, why limit it just to the kids? Why not include the parents as well? And what about the domestic staff — shouldn't they have a chance to be in on it also?

C. Look, I thought this was your suggestion . . .

A. As I suspected at the beginning, everything you've been saying is just another form of political propaganda, which, as I said before, has nothing whatever to do with education.

B. What I'd like to know is what makes you so sure that what you do every day at school in the name of education isn't political propa-

ganda on a grand scale?

A. I'm damn sure it isn't.

B. Well, you know, speaking as one who has a right to her or his own opinion in this free society of ours, I'm equally convinced that that's just what it is. All teaching, in all the common varieties of schooling in Western and non-Western societies, is based on the assumption of a 'donor' (the teacher) and 'recipients' (the pupils). It contains an implicit ideology of paternalism and social control, and embodies a denial of the fundamentally dialogical structure of knowledge that Freire insits upon. In our society, one of the dominant motifs in the rhetoric of liberal education is the emphasis on the development of basic skills of one sort or another. However, it is clear that skills, like techniques, cannot be imparted or used apart from the given socio-cultural and historical universe of that society, and skill teaching, far from being merely technical, is the vehicle for mythifying the perception of reality in the subjects of the educational process, and domesticating them in the role and status which society ascribes to them. According to Freire, those who talk of neutrality in education are precisely those who are afraid of losing their right to use neutrality to their own advantage.

C. All this is very interesting but I feel that we've come full circle back to the point we reached when we were discussing Althusser. I don't really think we've tackled the question that I raised then of how you set about making the classroom a site for radical action.

Language

B. Right, well, schooling in this society (as in most other societies) operates by the imposition of the language of schooling through the agency of teachers on their pupils, whose own linguistic perception of reality may be radically at variance with the dominant one. The pupils' experience may be perceived and articulated within a speech code quite different from the one that the teacher is using. Hence, according to Freire, the primary task of any teacher, operating on the basis of the dialogical structure of knowledge, would be to take a course from her/his pupils in the way they speak and generally perceive the

world.

C. Well, really now! That's rich, isn't it? Can't you just imagine it? — Up on the staff room timetable 'Language for Ms. Snooks with 4b'.

B. Well you must admit that's one way of interpreting what it would mean if we were to translate the idea of a 'linguistic investigation of the semantic universe of the areas undergoing reform' (Freire) to the teaching of 4b. There could, of course, be other ways . . .

C. No doubt some of 4b would consider their education complete when they'd taught Ms. Snooks to speak proper . . .

B. Ah but they'd be wrong wouldn't they, since according to Freire 'the point of departure in the dialogue between teacher and students is in the quest for curriculum, and this involves the discovery of what constitutes the "generative themes" of the educatees . . .'

C. Oh indeed, well I think I've got a pretty good idea what would constitute the generative themes of 4b . . . I can just imagine Ms. Snooks saying to 4b: 'Well boys and girls, what I'm really trying to do with you in these lessons is to discover what are the generative themes in your lives . . .' One wouldn't like to speculate too closely what sort of answer might be tendered by 4b to that sort of approach . . .

B. Oh, I don't know . . . I think the inventing of scenarios is rather fun. But still, let's turn to another point about modern society, the fact that an increasing number of school leavers can't get jobs.

A. Ah now you're beginning to talk sense again. This is much more like the real problem as I see it.

Unemployment

B. There's a savage irony in the fact that advanced capitalist society worships its own technology, and glories in the power of this technology to 'liberate' men and women from the necessity for deadening toil, heavy manual labour or repetitive routine operations. Yet those who are thus 'liberated' as a result of precisely this process become unemployed — and no-one seems to see anything very glorious in that; on the contrary, it's more likely to be a state of shame and demoralisa-

tion, to be regarded by those not so placed with, at best, patronising sympathy, and, at worst, with contempt. So these, the product of our technological society and its crowning glory, are at the same time its new class of outcasts. Superfluous products. I think one has to ask what sort of society has produced this cruel contradiction.

C. OK, so what do you think is the answer?

B. Can't say — at least, not without quoting again.

C. All right, we'll grant you a special dispensation . . .

B. Well, the German theologian, Moltmann, says, 'If we could translate Marx's critique of the capitalistic society of acquisitiveness back into the language of Luther we would have to say: the exploiting society of achievement is a form of institutionalised justification by works. Its objective compulsion to worship the idols of its own achievements is nothing but organised blasphemy. Justification by works practised by the medieval ecclesiastical society was child's play by comparison.'

C. Well, as I believe Lenin once said in the title of one of his works, 'What is to be done?'

B. Well, one could consider the whole thing a total absurdity and laugh at it.

C. Pardon me, but that does seem rather a feeble suggestion in the light of all you've been saying.

B. Maybe. But Moltmann doesn't seem to think so. Laughter, according to him, displays an unassailable freedom and superiority where the powers and rulers of this world have been reckoning with fear and guilt feelings. He advocates a theology of joy, because he thinks joy is subversive. If you can feel joy, you are capable of feeling pain too — pain both at your own and at other people's sufferings . . .

C. Yes, but that still doesn't get us very far along the road to freedom.

B. He calls on us to anticipate our liberation through play. In the freedom of the game we anticipate by playing what can and shall be different when, in the process, we break the bonds of the immutable status quo.

C. So according to this German theologian we can achieve political liberation by playing games?

Games and the arts

B. Yes . . . well, games and the arts. These areas have to become a testing ground for a new life-style that could become politically liberating and theologically liberating too. Theology would be not only the theory of a practice which alleviates human needs, but also an abundant rejoicing in God and in our existence, in the free play of thoughts, words, images and songs . . .

A. Delightful, I'm sure. But what on earth does all this have to do with the classroom? Or with the problem of the school-leavers without jobs?

B. Well, to answer the first question first . . . It initially has more to do with the school playground than the classroom. It means that what happens in the playground is the key to the significance that they are valiantly (and very often hopelessly) trying to get across in the classroom.

C. So teachers should be studying children's games?

B. The trouble is, the classroom has become an oppressive space, overladen with the worst sort of connotations, passivity, confinement, selection and rejection, and so on. One's got to dissolve the space and start again. In order to recreate the classroom, we've got to get out of it, go across the playground and apprentice ourselves there, until we know the language, the games, the jokes, the whole world of shared meaning . . . Only then is there a chance that we might be able to bring some of the out-of school learning power into the classroom in order to transform it, and to bring the language of the playground back into school . . . well, at least into the school play.

A. God forbid. That's the last thing we want.

B. Ah well, as they say, first things shall be last and the last come first, and all that. The thing about this way of seeing is that the 'problem' itself begins to shift ground and change shape . . . At the beginning we were discussing the hungry people of the Third World, you remember? Well of course, they are still hungry, and no-one's pretending that's a game. But that doesn't mean they don't know how to celebrate, or to know life as 'play with reconciled existence' as Moltmann puts it.

C. Frankly, I shouldn't imagine there's much that starving people could find to celebrate.

B. Well, there is the possibility of being liberated, being fed, isn't there? That must be the most real, the only real thing to celebrate. Liberation from the problem-solvers of the West, who are themselves the problem, and whose crucifying ignorance leads them to identify the 'problem' at the place where the Easter event can be demonstrated in the world — among the dispossessed — and to stand there without seeing it. We thought we knew the meaning of the gospels, doing good to the poor and all that. But if there's one thing that the hungry people can give us, it's the knowledge that we never knew . . .

A. Yes, yes, I quite agree that we ought to consider the starving poor and all that. But I really feel, as I've said before, that that oughtn't to shut our eyes to the need for considering some of our own problems a bit nearer home.

B. Of course, you're quite right in a way, quite wrong in another.

A. Thanks very much, I'm sure. So far you've had nothing at all constructive to say on the matter of school-leavers and the unemployment they face.

B. OK, I take your point — up to a point. In our society, the unemployed are the losers, aren't they? But there again, if you stand on new ground to look at the problem as I'm suggesting, it could just be that the winners are not quite as well-off as they thought. It is the ones who are most caught up in the prevailing structures of our achievement-oriented society who are, at another level, the most lost. Those who have the most achievements, have passed their 'O' levels and 'A' levels and become teachers and what-not, are perhaps those with the least taste for freedom. And if you'll pardon a penultimate quotation, Hans Joachim Lward says, 'Pride in accomplishments is a sign of bondage'; and what more complete symbol and substance of lifelong bondage is there, these days, than a successful middle-class education? Educational salvation might well be reserved for those who pass their exams but grace of the traditional sort might conceivably be more readily available for those who have not. Or to put it another way; in a society where the oppor-

tunity to labour with either hand or brain is almost daily decreasing, those who have no jobs and few prospects could just be the ones best placed to devise new uses for the abundant leisure of the life without labour that the technology of the micro-chip future seems to be promising us. Or to express it in classroom terms, those pupils and their teachers who have begun to discover the possibility of a new relation between myth and reality, and to represent it in new games and plays created with and for each other, will have been more truly better educated for their future, than those who have been cramming and concentrating all their life energies into the dreary business of passing exams. Who knows but the non-working classes could become the vanguard in the work of transforming the classroom of the working classes into a 'Theatrum Gloriae Dei' — such as was envisaged by Marx, though admittedly he expressed it rather differently.

C. I think you're becoming a trifle esoteric, aren't you?

A. A life without labour — Ugh! That's an idle dream if ever there was one. If you had to live on the dole yourself, I rather doubt whether you'd find life so full of the exciting possibilities you seem to be suggesting. There'd be the little practical problem of the lack of cash for a start. And I'm afraid I don't see that bringing religion into it does anything but avoid the issue. Personally, I agree with Dr Norman that religion and politics each have their separate sphere and we shouldn't confuse one with the other.

B. Ah, it sounds like you might be conceding that the 'educational' problem of the school-leavers without jobs could be seen as a political one? That education and politics are in fact pretty intimately related?

A. No, I'm not saying anything of the sort. You've completely failed to convince me. And what's more, my girl, I'd like to point out to you that if you hadn't been to university yourself, and passed all your exams and completed your education, you wouldn't be able to sit here now, spouting all this high-falutin' double talk at us, now would you?

ANGELA WEST

Angela West has worked as a teacher in Tanzania, and is currently a lecturer at Oxford College of Further Education. She wrote this dialogue in response to some articles which she had read in **The New Era** — the issues entitled 'Learning and Teaching in World Society' (Vol. 58 No 6, December 1977) and 'Internationalising the Curriculum' (Vol. 59 No. 4, July 1978).

TEACHING ABOUT JAPAN

A useful bulletin, **Japan Education Journal**, is available free of charge from the Japan Information Centre, 9 Grosvenor Square, London, W1X 9LB.

Images of the World

'The United States is a collection of fifty states . . . Each one of the fifty states has its own peculiar geography, history and culture, no element of which any state shares with any other state . . . Illinois is at the center of this assortment of states. All the other states occupy a peripheral status. Some are more like Illinois than others. Some are more friendly toward Illinois than others. But in any event all the other 49 states are foreign to the people of Illinois . . . Nothing much happens in the other 49 states that is of any substantial interest or concern to Illinoisians . . . There are some relations between Illinois and the other states but these are conducted for the most part by the Governor of the state, and common, ordinary Illinoisians do not get involved in these foreign relations or even take much interest in them.'

These are the assumptions underlying the curriculum of schools in Centerville, Illinois,

as described by Lee Anderson. They are also, in Anderson's view, with slight changes, the assumptions underlying most curricula in the world. For, he argues, the vast majority of people are educated to see their own country in the same way that the imaginary citizens of Centerville see Illinois, and to see the world in the way that these imaginary people see the other parts of America.

Anderson's satire is contained in **Schooling and Citizenship in a Global Age: an exploration of the meaning and significance of global education**. This is by far the most important book on global education yet published in a Western country. Everyone at all interested in education for international understanding or development education needs to be familiar with it. It can be obtained from the Social Studies Development Center, Indiana University, Bloomington, Indiana 47405, price \$6.00.

SITUATIONS

'Something exciting'

I thought for my own part that it was quite a good film. And my fourth form social studies class seemed reasonably interested when it started. Any way they were grateful for the change from normal routine. But soon they became restless. 'It was so **boring**,' said Pat afterwards. 'Why don't you get Starsky and Hutch, something exciting?'

Poverty, culture, politics

We were discussing the forthcoming AGM of our local branch of Oxfam. 'Obviously we've got to have a film on poverty, that's absolutely vital,' said Bob. 'No', said Ann, 'we need a film that shows culture, dignity, humour, people as human beings.' — 'I don't agree with either of you,' said Joan. 'We need a film on politics.' — 'One thing's certain,' groaned the chairman. 'We shan't find a film on all three.'

Sensitive issues

The bishop had talked at length before the film was shown. Now the film was finished and he was talking again. It had been agreed that as soon as the lights were switched on the film would be discussed in small groups. 'But you see,' he said afterwards, 'I thought the issues raised by the film were too provocative and complex to be handled in discussion. These are sensitive areas, and people need guidance as to the Church's teaching.'

These are three situations described at the start of a new booklet entitled **Seeing and Perceiving: films in a world of change** by Neil Taylor and Robin Richardson. The booklet contains notes about fifty films for development education, world studies, etc; suggests several discussion exercises and activities; and discusses four particular films in depth. It costs 60p, and is available from Concord Films Council, 201 Felixstowe Road, Ipswich, Suffolk, IP3 9BJ.

Looking to Our Future: an evening class for school and community

Hugh Starkey, City of Ely College

This article, as also each of the two following ones, is a kind of continuation of Angela West's dialogue. It describes a course which took place at City of Ely College, which is an 11-18 comprehensive school with 950 pupils, in autumn 1978.

The participants in the course included not only teachers but also sixth form students, and some members of the local community. Hugh Starkey describes how the course came to be proposed, and how it was organised.

The course grew directly from a workshop held in Birmingham in April 1978, entitled 'The School in a World of Change.' This was described in *The New Era* in December 1978, in an article entitled 'How does a workshop work?' by Robin Richardson. This workshop had in its turn grown out of a meeting at Charney Manor earlier in the year, at which a number of British educators had been introduced to the work of an American organisation, the Institute for the Development of Educational Activities.

Preliminary planning

Anyone who had been on a World Studies Project conference and who happened to drop in on one of our sessions would have felt immediately at home. Coloured spots were being earnestly stuck on high sounding quotations; pieces of paper were being shuffled into diamond shapes; people were drawing cartoons or laying bare their past history in a time-line. It could have been Charney, January '78, a 'We Agree' workshop on in-service education, or perhaps the conference at Selly Oak later that year when heads of department were introduced to Jon Kinghorn's 'Handbook for Global Education' and tried out some of the ideas(1). Those of us at Selly Oak all went away with a glow and a promise of action on our home patch. This is some of what happened in Ely as a result of those two conferences.

The first thing that happened was nothing. Then I plucked up courage and went to see the Principal. I lent him Jon Kinghorn's handbook. 'Excellent', he said. 'Very positive thinking. Is it political?' We discussed it. He was



very sympathetic. 'Go and talk to the Community Tutor. I suggest it would make a good evening class. I'll come.' Good start. The Community Tutor was positively enthusiastic: 'Just what we need to balance the programme. Give me the details, I'll advertise it and put up some money for films.'

An evening class of 10 two-hour sessions wasn't quite what I'd anticipated. People would have to pay to come. It would have to be really worth their while. How could we sell it? Eventually we called it 'Looking to the future: "We Agree" workshop.' We explained that it was going to explore some of the issues facing mankind, and how schools might respond to them. A programme was worked out which included some input on either world issues or educational materials in each session. The programme was announced and a copy put on the staff-room notice board. Somebody scrawled anonymously 'We agree we don't understand what all this is about.' Very witty. An announcement in a staff meeting produced blank unenthusiastic expressions from 60 teachers. The Principal haste-

ned to back me up and commend the course highly. No reaction.

Fortunately I had one ally. Mick Nixon, Director of Studies at Cottenham Village College down the road, had been at the Selly Oak conference and willingly agreed to be co-leader of the course. We hoped we might persuade 14 others to come, so we would have two separate groups of eight. In the end we were two groups of five. The Principal kept his promise and came. So did one other teacher from the school and three sixth formers. There was also a local primary school teacher and a married couple from Cambridge, one of whom works for a voluntary agency.

First session

The first session was all important to set the tone and the pace of the course. The tempo had to be quick, not only to hold the interest, but also to cover the ground we wanted to. After a brief welcome and introduction, we all watched a short cartoon film called 'Energy Carol' (2). 'There's still time,' says Future Energy, 'if you're willing to change.' That summed up for me what the course was about. Without discussing the film we split into our groups and split down again for introductions, each member then introducing their neighbour to the group. We split again into a two and three for the next exercise, which involved ranking nine statements entitled 'Some views of the future.'

One of the statements read: 'I think people are now beginning to realise that in order for progress to take place we need a real transfer of wealth and power from the rich to the poor, both countries and people. Young people especially are starting to understand that unless there is more justice there will always be war and violence and the world will be unstable.' People criticised the statements themselves as being ambiguous or combining different sorts of statement, but some of the general issues were picked up and discussed by the group as a whole.

We had to foreclose the discussion, however, in order to complete the final activity, drawing a picture of the school with yourself in it. People were surprised to be asked to do this, and objected momentarily, but the

final results were displayed and talked about as we all met for coffee. Of course people convey in a cartoon things they would find it impossible to express formally in writing.

Although I meant to get regular written feedback from the group, in fact I only managed to get it after the first and last sessions. On the other evenings we always overran, with people engrossed in discussion until the caretaker rattled his keys to turn us out. The 'telegrams' at the end of the first session were generally approving. The most enthusiastic read: 'I feel inspired, involved and stimulated — and that the session is too short for discussion and exchange of ideas, feelings etc.'

Later sessions

In the second session we split into our two groups immediately. The first activity was called 'Attitudes we value' and was taken straight from the **Handbook for Global Education** with some slight adaptation for the British setting. Individually we ringed twenty four sentences, choosing each time the one we agreed with most from three given on each topic. We then chose the three statements we most valued, and indicated these on a group master list by placing an adhesive dot on them. We then sought to see what measure of agreement we could achieve through discussion. We reluctantly left off discussing after an hour or so, to turn to a role-playing activity about group discussion. This item proved both entertaining and eye-opening for the group. We brainstormed a list of people we would like to invite into school and then discussed which three we would most like. During the discussion we each took on a secretly allocated role, which might either help the discussion or hinder it. This exercise, originally designed for the Selly Oak conference, can become quite amusing, and is usually both revealing and helpful in understanding the tensions at work within any group. The Principal remarked to me next day: 'You know, I do admire the techniques of the workshop. Last night, when we were role-playing, we were saying things to each other with good humour which otherwise would have been quite offensive.'

We began the third session by viewing the

film 'Indonesian Boomerang' all together(3). This had got delayed in the post and was not available for session two as originally intended. We spent time discussing some of the issues raised by the film, particularly issues of communicating ideas. We brainstormed a list of discussion points first. We then went on to 'High Points', an exercise taken from the Handbook. The activity lived up to its title as a high positive experience in itself. We listed experiences that had affected our view of the world in the recent and not so recent past. I asked members to pass their papers round, but the group's unanimous wish was that they would also like to speak about the experiences and share them with the group. Although this was only the third time the group had met, people spoke with a frankness that was quite moving and were listened to in an appropriately sympathetic and supportive way.

The experience of the first three sessions prepared the ground for some useful discussion of a more traditional, that is, less structured nature in the remaining evenings. There was an expectation of a considerable amount of information input in the course, and this often took the form of a film, which we would discuss in our groups.

In session six we examined a wide range of current teaching materials in the light of an evaluation checklist drawn up by the World Studies Project, and reproduced in **The New Era**(4). The session in which local teachers described their courses and objectives proved for me again the value of an approach originally developed at the Selly Oak conference. With one teacher unable to attend, we had three speakers, and on that occasion seven other members of the group present. The speakers were given five minutes each to give a general picture of their courses and aims. Following this initial period, the rest of the group compiled a list of questions for the speakers and arranged an order of priority for these to be put. In this way everyone, even the most shy, contributed to the evening's discussion, which was not only lively, but far less dominated by the speakers than is usually the case. Interestingly, our local Alternative Technology experts, the following week, were unwilling to depart from their talk-

ing to slides format, and one or two group members left the session feeling frustrated.

The final three sessions had been left open for the group to use according to their interests. They requested sessions on Alternative Technology and Energy. This latter, ninth session, proved a good opportunity to play a new board game 'The World Energy Game' which was being developed by the Ely Materials on World Studies Project.

Final session

And so the final session, which had been reserved for writing some 'We Agree' statements. Again we worked in two groups, but the task of producing useful consensus statements proved difficult. Some statements were extremely cautious: 'We agree that people should be aware of the possible need for conservation of the world's resources.' Some were general: 'We agree that teachers should be prepared to utilise and value pupils' own experience.' Some were specific: 'We agree that there should be regularly changing displays within the school representing the wider world, for the benefit of pupils, staff and visitors.'

Participants also wrote down their thoughts on the course as a whole. They were prepared to be critical of the material: 'Some of the material I found to be only loosely connected — a mixture of psychology and factual information presented in an apparently random way.' Another comment questioned the aims of the course: 'I had an impression that the course had the object of putting over some set views.' On the whole comments were very positive: 'of great interest and educational value'; 'providing situations in which development of ideas could take place'; 'very enjoyable and stimulating'. Some wanted more information; some, more discussion. For some learning had taken place on a different level: 'several people have had an experience of a totally unexpected kind'; 'as a student I now realise the need for the introduction of some sort of education in these issues in schools.'

I might have wished to conclude this account with a demonstration of the dramatic changes that have come about as a result of the workshop. There weren't any, of course.

Development education is about much slower processes, I suspect. So I leave you with the unprompted testimony of one course member writing at the end of the final session. It suggests to me that the 'We Agree' format can be a truly educational experience.

'I feel lifted from apathy, powerlessness all negative feelings about world issues. The intellectual, informative side of the course has given me more confidence to challenge or rather resist oppressive and insular attitudes. The emotional structure of the course I find extremely important. The absence of the conventional intellectual competitiveness (and other negative group qualities) has made me feel safe to be open about my own ignorance and knowledge. As a result I feel a true search for knowledge has taken place rather than a game of intellectual oneupmanship which sadly happens in some circles.'

HUGH STARKEY

References

1. J. Kinghorn and W. Shaw, **Handbook on Global Education: a working manual**, 1978, available from Institute for the Development of Educational Activities, 5335 Far Hills Avenue, Dayton, Ohio 45429. The Selly Oak conference was described in detail in R. Richardson, 'How does a workshop work? — some notes on pattern and process', **The New Era** Vol. 59 No. 6, December 1978.
2. **Energy Carol** is available for hire from Concord Films, 201 Felixstowe Road, Ipswich, Suffolk IP3 9BJ.
3. **Indonesian Boomerang** is also available from Concord. There are notes on a discussion exercise about it in **Seeing and Perceiving: films in a world of change** by Neil Taylor and Robin Richardson, 60p from Concord.
4. 'A checklist of questions', appendix to 'A Small Project for a Small Planet', **The New Era** Vol. 57 No. 4, July 1976.

TANZANIAN PROJECT

Third World Studies features as part of a compulsory course for all students at Stantonbury Campus, a large and growing comprehensive school in the new city of Milton Keynes. As part of this course a group of students is visiting Tanzania in summer 1979. A fascinating paper about the project is available from Robert Moon, Stantonbury Campus, Milton Keynes, MK14 6EN.

Hugh Starkey is head of the languages department at City of Ely College. There was an account of a World Studies course which he runs at the college in **The New Era**. Vol. 59 No. 2, July 1978.

Possible Changes on the Way

Hugh Starkey mentions in his article a discussion exercise about images of the future, and quotes one of the images which was discussed. Here are six further images from the exercise.

'It may well be a question of being red or dead soon. Communism is advancing in Africa and Asia and its only a matter of time before the Communists gain control in France and Italy. We must be constantly on our guard to repel its influence here.'

'The recent incredible growth in arms sales and military spending have done more than anything to destabilise the world. The rich countries can, and perhaps will, destroy the world. And even the poor countries have now got horrific weapons systems which their generals are itching to try out.'

'There seems to be nothing that we as individuals can do to influence affairs or the way the world is going. Everything is so big and impersonal. I think we should just get on with our lives and not worry about the future.'

'The greatest problem in the world at the moment is that we're running out of oil. There are going to be wars to gain control of the supplies and governments are going to rush into building leaky and dangerous Nuclear power stations which will leave us with a problem for thousands of years to come.'

'We're never going to pull out of this economic crisis if we let the Japanese and now other Asian countries like Korea and Taiwan flood our markets. We must take effective steps to keep their goods out.'

'I think the signs are that after thirty years of peace people have too much to lose to risk a war. Governments do seem ready to compromise and cooperate and there are lots of international negotiations going on about trade, disarmament etc. I think we are gradually evolving a world society.'

CONTEMPORARY STUDIES

A new book by Derek Heater, **Essays on Contemporary Studies**, contains two articles first published in **The New Era**: 'What is Contemporary History?' and 'All the World's a Television Screen'. The titles of other articles include: 'History Teaching and Political Education', 'History and the Social Sciences', and 'An Insular Approach to Global Education.' Further information is available from G. W. Hesketh, PO Box 8, Aughton Street, Ormskirk, Lancashire, L39 5HH.

The Climate of Commitment: reflections on a weekend workshop

Margot Brown, Archway Development Education Centre,
and **Marion Flood**, Centre for Social Education, London

This article, like the earlier one by Hugh Starkey and the later one by Martin Davies and Michael Gale, is about one particular inservice occasion for teachers. It is also similar to the other articles in its emphasis on the importance of creating a supportive but challenging climate at a conference for teachers — it is not enough just to provide lectures and lecturers.

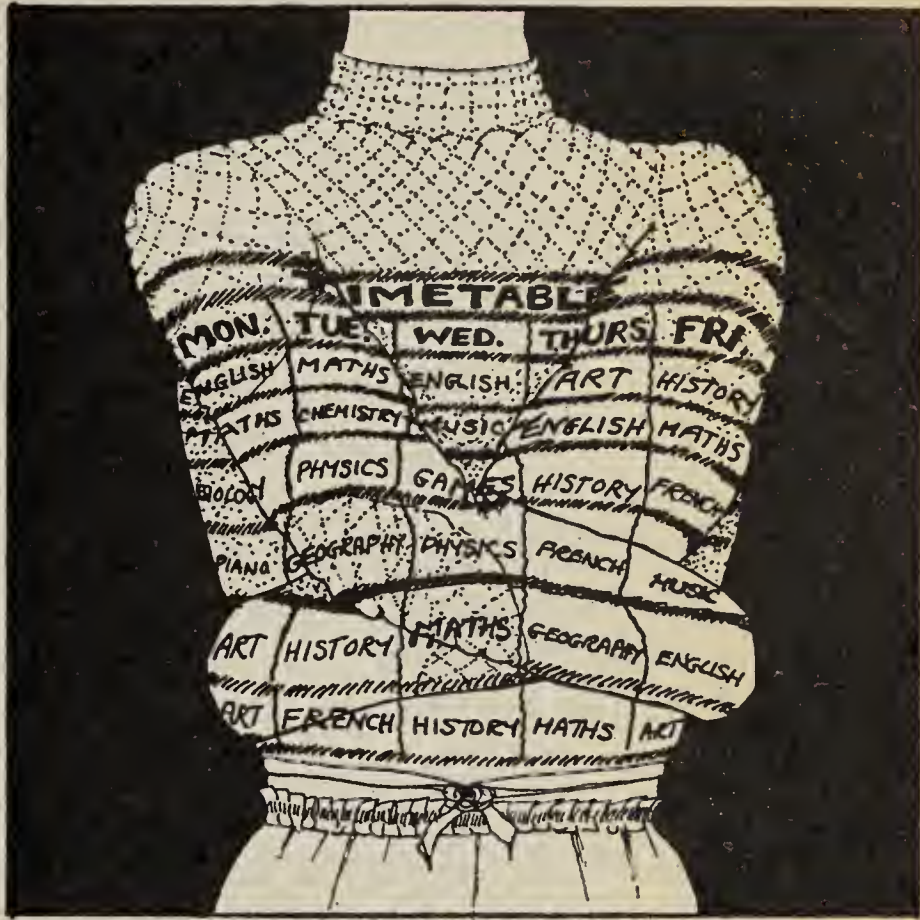
The workshop in question took place in Shoreditch, London, in spring 1979. It was entitled Primary Schools in a Changing World. 'It was really exciting to participate', wrote one of the teachers afterwards. 'I enjoyed every minute and felt I was learning so much — about all sorts of things — not just primary schools in a changing world.'

Caught in huge problems

This article is about twenty-five people who spent a weekend together caught, in common with most other people, between the huge problems facing the world and the responsibility each individual can take for them. The workshop was entitled: 'The Role of the Primary School in a Changing World', but the article is not so much a description of what happened, as a look at it through a funnel — our intentions and expectations versus the outcome and the participants' expectations. Did our plans find a meeting point with practicality, our awareness with answers, our dreams with detail? Probably not, but something was certainly learned.

AIM: to encourage awareness of the world's problems. AIM: to look at the skills young people, teachers or indeed anyone, need to face them constructively. What happens to these aims, and the hopes and challenges that such a weekend might build around them, when they hit the hard ground of Monday morning, when the tentacles of timetables, daily details and immediate needs erode determination and clarity of purpose!

Round and round the conference, chasing platitudes, paper and promises, searching to salve our consciences, discover instant reci-



pes, or at least find some sense of direction, or falling into the trap of thinking that 'at best one is always nearer by not standing still' (Thom Gunn — On the Move).

If we are to tackle the changing world in ourselves, in the classroom and in the wider world, then our social, emotional and intuitive 'literacy' is surely as crucial as any more tangible know-how. Yet it is usually, and particularly in conference settings, treated as a poor relation and given little breathing space in a climate of lecturing and formal discussion. The danger of this is that it can distance people from possible answers, because it leaves out the crucial element in finding those answers: the people themselves — their hopes, fears, anxieties and needs, if they are to be effective in facing change.

The climate

So in this weekend we tried to pay as much attention to the 'hidden programme' of the participants' expectations, resistances and

personal needs, as we did to the more overt programme. Crucial to this, as perhaps to any progress in a social sense, is good social climate. Experience at this weekend indicated that the climate needs to be one that accepts intuitive response, one that respects indignation about injustices without souring it by cynicism, one that inspires idealism without rationalising it as too idealistic, and one that allows time for people to discover where they agree and can be mutually supportive.

Yet it needs also to be a climate of challenge. Not too comfortable. Many young people, after all, have to stick their necks out to face difficult and dangerous situations. It seems a travesty then to talk of their plight from the safety of a conference armchair, the world's problems alive in our minds, but in practice perhaps taking on no more threatening a form than the large piles of paper slowly engulfing the conference. (Not that these should be underestimated . . . !) Security there must surely be, but an inner security born of personal confidence and commitment to values one holds sacred, not dependent on an outer defensive security. It is the inner security that can allow for the growth of the confidence and courage needed to cope with the insecurities of the world's problems which may demand considerable and unpredictable changes in one's life and outlook.

In his speech the night before he was shot — shot because he decided to stick his neck out and refused to conform to the course of action his colleagues thought safest for him — Dr Martin Luther King spoke of having made his decision to take such an insecure step, because of his inner conviction that he had lived a 'committed life'.

None of us can shirk our responsibility for finding answers, lest the problems continue to grow, not through our intent but our neglect. It would be too ironic a comment on our times to say that we were too committed to be committed. Yet unless real attention is paid to what happens to people when they try to think about and undertake change, then that might be all too fitting a comment.

The dilemma was reflected in the first hours of the weekend. We brainstormed 'Issues not readily acceptable in most school staff-rooms' and came up with:

Respect for children's culture

Street work

Equal distribution of pay

Paying children to come to school

Entrenched staff

School open in evenings

Social Education equal priority with academic

Then we brainstormed what issues **were** readily acceptable in most staff rooms . . . (that is, what fate participants feel most of their ideals actually met with):

Knitting patterns

TV programmes

Children's bad behaviour

Gripping about pupils, parents, advisers, head, etc. etc.

All the participants worked with younger aged children and came with interests such as multicultural education, teaching about third world issues, the need to explore the role of the school, the wish to look at how each teacher's view could be expressed in his or her teaching. Some came too with expectations about conferences: 'They are all much the same. Same style, same experts, but it is a least a change to meet other people and exchange ideas.' A remark at the end of the weekend altered this order of priority: It's the way you meet other people that counts, not least but first.

The format

The first premise of the format used was to recognise everyone as having something of value to contribute; there were no experts in the accepted sense, but rather a group of interested and concerned teachers whose corporate experience, ideas and feelings gave the dynamism and impetus to the weekend. It is a long established and bad habit to imagine that only 'experts' can provide the knowledge needed.

We found that because the onus was on the participants to make things happen and work, motivation and intensity were far higher than we had expected. Group leaders, people who presented case studies, people who came up with new ideas were from amongst the participants themselves. Perhaps a criterion for success of such a venture is the quality of participation. Has it been high enough for there

no longer to be a need for 'participants', since people as equal partners have taken initiative and carry the impetus together? Perhaps we made a little progress at Shore-ditch.

'It was really **exciting** to participate in something of that nature. I enjoyed every minute and felt I was learning so much — about all sorts of things — not just primary schools in a changing world'. The 'all sorts of things' could only have been learned from others at the weekend.

The format made use of techniques intended to help people share frustrations and views about the primary school and the changing world. So often the job of discovering common vision and barriers to that vision is short-circuited. Brainstorming — an activity where ideas must come fast, wild or irrelevant though they may seem, and with no interruptions or judgements allowed — was a method we used to open up the discussion and which reflected areas of agreement and disagreement.

The format also involved people working in small groups, looking at themselves and at each other, not as an end in itself, but in relation to their work. For example, the groups role-played a staff room discussion, and each person was given a slip of paper asking him or her to play a particular role. One was 'During this discussion, please play the cynic — withdraw, yawn, make slighting negative remarks. Your attitude is that since the end of the world is imminent, what is all the fuss about?' Another: 'Tell long, boring irrelevant anecdotes about people and places nobody has ever heard of, or would ever want to . . .' The exercise was not easy for many people: 'I felt threatened'. 'It's so hard to try and put yourself in someone else's shoes and then wonder too, if they aren't sometimes your own.'

The exercise was intended as one way of helping teachers attain and in turn, but in very much adapted form, help children develop skills that are important in a changing world. Skills such as identification with others, awareness of what makes for an effective or ineffective group, how to cope in an unforeseen situation.

One follow-up to this exercise was to brain-

storm lists of other possible behaviour/roles that people adopt in groups and to try and assess which modes are helpful, in what kinds of situations such as times of panic, or times of long drawn out conflict. Roles and behaviour such as: pedant, pacemaker, axe-grinder, anything for a quiet life, devils advocate, Scapegoat, listener, shy person, clown, summariser, quick decision maker, fact finder, dominator, radical, guider.

Change at many levels

In talking about such issues, participants discussed the dilemma between wanting, for example, to share with the group your views on 'conformity' or 'institutionalisation' and at the same time worrying that the group does not seem to be listening very intently and feeling that on some personal level you are failing with them, which depletes your confidence and makes you unsure of your ability: 'How can I affect change in such issues, if I cannot even cope in a small group?'. It is apparent that just as there are many levels to any issue involved in the changing world, so there are many levels involved in our response. It is vital that people are aware of them and regard them as important.

One participant wrote to us afterwards saying: 'And I normally HATE any role-playing activities, but there was something about the way that relationships developed that weekend that gave me confidence to participate in a way I have never done before . . .'

Living today is a skilled job and skills that young people need, to survive emotionally, physically and intuitively, as well as to undertake responsibility for affecting the changes taking place around them, simply cannot be left to chance, or to a lesson packaged into the school-timetable. They need to be a living part of a child's day in all sorts of situations and techniques for acquiring them cannot depend on the traditional relationship between teacher and taught but need as their premise that teachers too wear L-Plates and see that a collegial basis for learning is essential. Too often we are unaware of the ways in which the classroom climate, the school community and teacher personality affect the child's picture of the world. Therefore the techniques used were intended, on one level,

to help teachers look at the way in which they 'come across', at how to build relationships with others that make for a safer personal foundation needed when tackling the insecurities and confusions of their surroundings, and at how to build on tentative feelings and hopes to a point where they can lead to constructive action.

Yet the intention too — and here amongst other activities, we used a simulation game involving everyone there — was the question whether, in fact, the institution of school is not inimical to this. What is the ideal learning place? What could the future 'school' look like? 'No teachers, as we now know them; educators to include young people themselves' 'a centre growing enough vegetables for the whole community; experimenting with alternatives in every direction'. 'Not an institution — wide horizons — world as classroom.'

In the last session of the conference, few people felt ready to 'go off into small groups and plan follow up', as we had planned. 'It would short-circuit things, to talk about what I am going to do next Monday. What has happened to me this week-end, is the raising of my threshold of consciousness. I need time to think what that has been about'. 'I thought I was managing fine running my school; now I have a new burden of responsibility on my back that is forcing me to look much further outwards. I have to think how I recognised that burden was there, so I can help my staff feel it too.' 'I am beginning to see that torture and dictatorship and other problems on a world-wide scale are really on my doorstep too and that has forced me to ask a lot of new questions such as 'Is the school still a viable institution?' and 'What responsibility should our school be taking?'

Why primary schools?

The workshop also asked the question: 'Why Primary Schools? Do they have a special role to play?' — The following emerged: — If skills for future living are to be seen as a priority, then the first years of schooling are the place to start. Attitudes, prejudices, views of the wider world, and each individual's role within that world are defined at an early age. Therefore, the skills needed to question

events and situations, to recognise areas where non-conformity is a positive statement, and to see possibilities for action are best introduced before other, perhaps more negative attitudes are too rigidly formed and a great deal of unlearning has to take place.

The media, in its many forms, already plays a large part in forming the views and attitudes of primary school age pupils, and the primary school is doing a severe disservice if it leaves any explanation, interpretation or possibility for action until the child reaches the secondary school.

In general, primary schools are more flexible in their ability to structure the day's work. With no period bells clanging or exam syllabus to be completed by such and such a date, the primary school teacher can use this freedom to expand the scope of the education offered. There is a certain willingness too, in primary schools, to experiment with new ideas (perhaps prompted by the need to keep the same group of lively pupils interested and involved all day, every day . . .)

The effects of world change are personally felt by very many younger children. It may be through having a family member unemployed, through increased personal contact with physical violence or because of the many ways in which the sense of loss of direction and security percolates through to them.

Teachers at the weekend felt that the school has a role to play in preparing its pupils to meet the world, not just in the wide abstract issues but also at their more specific and local level. The primary school must be outward looking to its own community by active involvement: in fighting the building of a motorway slip-road, that would mean pulling down houses, or by co-operating with others to provide better play facilities, or by setting up SOS centres, run with the help of young people for other young in trouble, by involving elderly people as adopted grand parents in place of those the children may not have, due to the breakdown of the extended family. The vital point here, it was felt, is that the skills for local action are similar to or are linked with the skills needed for undertaking responsibility in the wider world.

If children can come to understand their own potential to affect their own lives and

those of others early on, then the ability to make larger decisions and to live fuller and more socially valuable lives may grow with them. Too often young people and adults alike feel that the events which govern their lives are out of their control. The school can play an important role in providing some of the skills needed by young people, if they are to feel that personal involvement can be a contributory factor to change. But teachers must have help in developing these skills themselves, if they are to pass them on. That was seen by the participants as one of the most important aims of the conference: to involve teachers in experiencing ways of acquiring skills that they might then be able to adapt for use with young people.

In many cases, primary schools are already seen as part of their community. There is more active encouragement of parental involvement either through practical help in the class, a parent's room in the school, or help in activities outside school buildings and hours. All too often, however, these attempts are little more than window dressing and, with notable exceptions, the involvement of the school with the community or the community with the school boils down to Harvest Festival visits to the elderly and an occasional 'clean up the locality' campaign. It does not mean real responsibility undertaken by children and teachers.

If the primary school has a real role to play in the changing world, it must really involve all its members and not just in lip-service to an ideal but in the real needs of the community, to help the community create a future for its children where one-parent families, battering and vandalism are not by-words but past history.

Conclusion

So, perhaps, the week-end came full circle. If new ways are to be found, then all must feel not only actively involved but vitally depended on. To achieve that, new learning conditions need to be found with new techniques, new social climate, new kinds of help for the non-conformist. If the neck of the funnel is not to become thinner and thinner, then people facing problems need not only ideas and programmes, but support, a great

deal of support, for the very particular needs they have in facing the world.

As a follow up to the workshop, we hope there might be further courses — a course for the entire staff of a few schools was suggested. We would, however, very much welcome any contact from teachers, but also from anyone else interested in this field. The job cannot, and arguably should not, be done only by teachers. We are holding training courses, tools and techniques and workshops and we also need as much help as possible in the search for better ways forward and in undertaking new projects and programmes.

MARION FLOOD, MARGOT BROWN

Since 1974 Margot Brown has been Oxfam's education officer in North London, and since 1977 she has also been co-ordinator of the Archway Development Education Centre, 173 Archway Road, London, N6 5BL. Since 1975 Marion Flood has been co-director of the Centre for Social Education, which works in conjunction, with the Centre for Human Rights and Responsibilities, 64 Millbank, London, SW1. The Centre is currently running workshops and projects in the fields of social education, social planning and community action. The workshop described in this article derives in part from the work of the Institute for the Development of Educational Activities (I/D/E/A) in the United States and from that of the World Studies Project in Britain.

CHRISTIANITY AND WORLD ORDER

Catholicism and the World Order, a booklet written by Professor Michael Dummett, is a reply to the 1978 Reith lectures. The subject-matter is Christian faith and moral responsibility with regard to politics and economics. 'The misery which is suffered by so many in our world,' writes Michael Dummett, 'is not to be alleviated simply by the adoption by businessmen and politicians of a strict standard of personal morality . . . It is due to systems which have been created and in which we are all, in one way or another, enmeshed. These systems were not created by men imbued with the love of God and of other men enjoined by Christianity, nor, in most cases, governed by the most rudimentary set of moral principals: they were created by men lusting after power and wealth and usually quite unscrupulous about how they obtained them. We owe these systems no loyalty: we owe it to those who suffer under them to think how to reform or replace them.' The booklet is available from the Catholic Institute for International Relations, 1 Cambridge Terrace, London, NW1 4JL, price 50p.

The Teacher's Responsibility: aims and outcomes of a weekend conference

Martin Davies, Kingston Teachers Centre, and **Michael Gale**, Roehampton Institute of Higher Education.

Like the previous articles by Hugh Starkey and by Marion Flood and Margot Brown this article describes an inservice course for teachers in Britain, based on work in the United States by the Institute for the Development of Education Activities (I/D/E/A).

Martin Davies was involved in planning and running the meeting at Charney Manor in January 1978 at which I/D/E/A's theories about inservice education were first presented to a group of British educators. When running a similar occasion for teachers in one particular area, Kingston, he invited a lecturer at a local college of education, Michael Gale, to come as a participant observer and to write an evaluative report afterwards.

The article which follows is based on extracts from a much longer report, entitled *Social Responsibility in a Challenged World*. It is available free of charge from Martin Davies, Kingston Teachers Centre, Hollyfield Road, Surbiton, Surrey.

Introduction (Martin Davies)

The concern was to alert teachers to the need for schools to consider how they can prepare the students to cope in and with a rapidly changing society: a society that appears to be threatened at the personal, national and global level by problems that seem unrelated to the normally accepted curriculum of the school.

It is nothing new to point out this dichotomy, and attempts to correct it have many times been made from Aristotle onwards, and, indeed, by many currently practising teachers and heads.

What are new, however, are the rates of changes and developments in society that make it a matter of the utmost urgency, for the very survival of humanity, that the education system prepares its students in the best possible way to be aware of the world dimensions of these problems and of the interdependence of mankind, and gives them the skills and confidence to act for survival.

It is only in our time that an incident in Iran can be known — and seen — all over the



world and its significance regarding the balance of world power appreciated. It is only in our time that the silicon chip enables us to hold in our hand the wherewithal to compute in seconds what the primary school took six years to teach us to compute far more slowly and less adequately; — that the chip also makes it likely that in a lifetime, ordinary people will change their work occupation more than once, — and perhaps not work at all in the conventional sense. Suddenly our neighbours are people of varied ethnic and religious origins, and the school is no longer a christian community in microchism.

Medical, religious and societal taboos are ceasing to put a premium on extra-marital celibacy, and alternatives to the nuclear family are probable.

In thirty years, Europe has changed from a pit of warring nations to a society based on cooperation and moved towards local and regional participation, but a handful of people on opposite sides of the world still hold the

nuclear power to destroy all 4000 million of us 600 times over. On the other hand, in spite of our total failure to raise the existence of half the world to above poverty level, the probability is that (God and the handful willing) there will be 3000 million extra people on earth before our infant pupils are thirty.

Society relies on the participation of all as well as the leadership of a few. What do our schools do to prepare the young to survive in and influence their society?

The format for this weekend is one that has evolved from the work of the Charles F. Kettering Foundation of Dayton, Ohio; through a number of similar conferences held for the World Studies Project of the One World Trust in England under its Director, Robin Richardson. These have mainly involved people from various parts of the country who share a concern for Development Education, World Awareness and Social Education and recently have involved school teachers. This workshop, however, is the first one to be organised for teachers in a particular locality.

The characteristics of the format are, first, it is a weekend of exploration and activity by the participants rather than lecture or input by 'experts', and, second, the programme is planned by a group of six participants and is fairly closely structured. Third, that much of the time is spent in small groups of five or six. Fourth, that the weekend has four phases: Introductions to each other and to the strong feelings we share on certain social issues, the presentation of some Case Studies of learning experiences by workshop participants, Sharing and Collation of ideas and Action Proposals.

The views of the participants and of the organisers are important elements in the assessment of the ultimate value of this workshop, but the views of an independent observer can also make a vital contribution, and **Michael Gale**, Lecturer at Digby Stuart College of the Roehampton Institute of Higher Education, agreed to attend in this capacity. His assessment follows below.

Evaluation (Michael Gale)

I first heard about this conference towards the end of October in 1978, when Martin wrote

to me asking whether I would be free, and willing to evaluate it. He enclosed a copy of the letter he had sent to invitees on the 3rd October.

The letter stated that the purpose was 'to consider the problem of preparing children to take their place in —and to shape — a society which increasingly seems to contain challenges and to require a global awareness.'

This purpose was to be achieved by working mainly in small groups of about six, and through discussion and various activities. It was pointed out that the cost of the course and accommodation was being met by a grant from the Ministry of Overseas Development, which was 'anxious to encourage new approaches to education in a world perspective.' On the 8th November, in response to my acceptance of the role of evaluator and my query as to the form a report might take, I was told that my evaluation would be very much appreciated by the workshop leader, and by the Guiding Committee of the World Studies Project, also by the ODM.

The workshop leader hazarded the opinion that at the end of it I would 'still presumably be able only to estimate its likely success in terms of its stated aims, which are:

(1) **to encourage** the conscious inclusion into the work of the school of personal development in preparation for a society of global dimensions;

(2) **to discuss** and exchange views, ideas and anxieties about the relationship of school to world society;

(3) to explore teacher attitudes conducive to progress in this field;

(4) **to expand** the teaching repertoire of skills;

(5) **to produce** a statement of intent and establish a network of communication for future support for participants;

(6) **to make a practical programme** for follow-up.

The big question is, is the format chosen for this weekend an appropriate and effective one for this — and perhaps for other purposes? I enclose an outline programme . . .'

On the 16th November participants were sent a list of conference members and told that the small planning group had worked out

a full programme, which would be forwarded in a few days. A further aim of the conference was detailed. 'One of the purposes of the weekend is to exchange ideas on Social and World Development Education, so if you do have any material that might be of interest to others please bring it to add to the display; books, magazines, packs, charts, etc . . .'

The detailed programme was dated 24th November and the letter emphasised the programme detail for the Saturday evening: '8.30 In home groups and plenary — a party, with some presentations and entertainment by each group' by adding: 'If you have anything that might add to the proceedings on Saturday evening (guitar, mouth organ, fancy hats, etc.) please bring it. Especially useful might be a tape cassette or so with some lively music of your choice . . .' And so a further aim was established: it was meant to be an enjoyable weekend, socially. Included in the mailing was a selection of articles and cartoons, headed 'some other people's thoughts about education in a changing world — for the passenger to read to the driver on the way to Charney Manor, 1st December, 1978.'

Aims and Outcomes

Aim 1: to encourage the conscious inclusion into the work of the school of personal development in preparation for a society of global dimensions.

This is not very clear so it is difficult to examine its validity, and judge whether or not, or to what degree, it was achieved.

Aim 2: To discuss and exchange views, ideas and anxieties about the relationship of school to world society.

This was clear and unambiguous and to a very large extent it was achieved.

Aim 3: To explore teacher attitudes conducive to progress in this field.

This was another rather vague aim: how does one 'explore' teacher attitudes (let alone define them, with consensus support!)? And even if this is possible, what criteria are to be used to judge which are 'conducive to progress in this field'? And what criteria determines 'progress' and, in any case what is 'Progress' in this context? 'This field' also presented problems: it was apparent that

many participants were uncertain what it was they were meant to have a growing awareness about anyway.

Aim 4: To expand the teaching repertoire of skills.

One group stated on the Sunday morning that they had learned nothing about skills and techniques: but I feel confident that on reflection they would amend this criticism: and perhaps the difficulty for the leaders was the lack of time to make the thinking behind, and relevance of, all the varied activities explicit. Certainly the content of some of the 'input' sessions on the Saturday, plus the books and materials on display, gave many examples of varied approaches in this field.

Aim 5: To produce a statement of intent and establish a network of communication for future support for participants.

This is fairly clear and a judgement on its achievement can best be made by reading carefully the 'Collation of Ideas for Action submitted by the Groups' at the end of Martin's report. I was most impressed by the communication techniques used during the course: and the array of summaries, ideas, brainstorming sessions, etc., displayed in the main hall were ample evidence of the care with which the planning group had organised the reporting of views so that future reflection could be based on very detailed and instant feedback.

Aim 6: To make a practical programme for follow-up.

Inevitably the limited time available was a frustration to all present and the fact that Aim 6 was not achieved at the time, (but, presumably, will follow Martin's report: especially the collation of ideas section) is no bad thing for, perhaps, this sort of follow-up needs to be made after a reasonable period of reflection?

My own reflection, at this stage, is to suggest that a very vigorous and critical examination be made of the stated aims and that either they be remodelled and/or they are split into long-term aims and very specific, short-term objectives. With all the comments available, and the added experience of further conferences, this should not be too difficult a task.

In this context it might be helpful for the

planners to go through the programme and mark against each activity which particular objective(s) they had in mind, and how far they think, on reflection, this was achieved. The big constraint, of course, was time and it could be argued that within that constraint the possibility of success of a significant kind in all the six started aims was a non-starter. What cannot be denied, however, is that everyone who attended the weekend went home more aware of the complex nature of possible intervention techniques that teachers will need to employ if global awareness is to be highlighted in the areas where they work.

Structure and organisation

- (1) Was the structure right?
- (2) Was the programme relevant?
- (3) Should it be repeated, could this organisation be repeated?
- (4) What changes, if any, should be incorporated next time?

My own answers to these four questions, as an outside observer, are:

- (1) The structure **was** a little too tight;
- (2) The programme was relevant, but its objectives were not too clear to everyone present;
- (3) Yes: a weekend retreat atmosphere seems vital if the demands on the participants are to be balanced by a pleasant and quiet environment; and group discussion, with plenty of feedback and a more reflective report ultimately, seems a very satisfactory

pattern at this stage.

(4) A more explicit linking of aims and objectives with the various sessions/activities: and a more rigorous conceptual analysis of those aims and objectives to assist such thinking. And a reduction in programme content, any way, as a pre-requisite.

Concluding note

After I had written this report I came across the December 1978 issue of **The New Era** and would thoroughly recommend three of its articles: Jon Kingham's 'School Improvement through Global Education: Approaches and Objectives'; Robin Richardson's 'How does a Workshop work? — some Notes on Pattern and Process'; and O. J. Dunlop's 'Education for International Understanding'. In particular, however, the editorial comment seems to emphasise some very relevant aspects of this field: and serves to underline the tremendous debt of gratitude all of us at the Charney Workshop owe to Martin Davies and his team. In-service courses may well be, for some teachers, 'a structure of bewildering complexity but at this particular one the threads that led some of us through the maze were held by folk of great good humour, tolerance, energy and compassion. Thank you, planning group: you did not plan in vain.

Martin Davies is warden of Kingston Teachers Centre. Michael Gale is a lecturer at Digby Stuart College, Roehampton Institute.

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Links with Schools in Other Countries: concepts, skills and attitudes

Andrew Shaw, Immingham School, Humberside

Immingham School, an 11-18 comprehensive school with 1,700 pupils, has links with schools in Solomon Islands, India, Hong Kong, Austria and Northern Ireland. It provides, amongst other things, a very impressive reply to the criticisms of British schools made in the lecture by David Smeeton.

Andrew Shaw, the head of the humanities department at Immingham, outlines here how the scheme works in practice, and in particular emphasises the concepts, skills and attitudes which the pupils are developing.

How does one justify the time and effort in establishing an international school link? Certainly pupils of all ages show great enthusiasm at the prospect of communicating with their counterparts in distant lands. Sometimes I feel rather like Father Christmas entering the classroom with the most recently arrived parcel from the Solomon Islands, and later like the Secretary-General of the UN when allocating the stamps from the outside!

When I established our first link, with Su'u School in the Solomon Islands, a few years ago I felt that our enjoyment was sufficient justification. However that single link has now grown to six with established contacts with India, Hong Kong, Austria, and Northern Ireland, and more and more of our time and effort seems to be going into developing these exchanges. We are also members of UNESCO's Associated Schools Project and have made other temporary contacts with schools abroad as part of our study of other countries. All twelve of our First Year classes are now involved in a school link so I think it is important to attempt an analysis of what these and other pupils are gaining in educational terms.

Letters and booklets

Basically our links are exchanges of different materials including letters, booklets, tapes and photographs. The preparation of these items involves a variety of skills. English teachers have found the sending of personal

letters by the pupils provides an excellent opportunity for the development of letter-writing skills. We generally send a pack of letters with each parcel so there is ample opportunity to monitor the individual's progress. Certainly this results in high standards particularly when pupils become aware that clear, accurate, well-written letters are vital when communicating with those whose first language is not English.

We have prepared and sent a variety of illustrated booklets including Town Trails of Immingham, reports of visits to such places as London, Skegness and the Lincolnshire Agricultural Show, and Christmas in Immingham. We have a collection of local Myths and Legends under preparation. As can be seen we are producing materials reflecting our own life-style and society, materials requiring careful research and attractive and clear presentation. Our work in this area not only develops some of the basic skills related to finding information and communicating these findings but also increases knowledge of our own society and environment!

Again, the production of booklets provides opportunity for the development of grammatical skills with the requirements for the letters still holding true. Skills of public speaking can be developed in the production of tapes to be sent to the link schools. We have not yet broken the record of Su'u School who sent us a tape containing songs, drumming, music, a radio broadcast, and 58 different talks! However every member of the form contributes to the tapes we send and has their own 'slot'.

Knowledge about people

So much for the benefits to be obtained from preparing materials but of course the most interesting aspect of any link is unwrapping the parcel from abroad and examining the contents. We have received — apart from

penfriend letters — booklets, school magazines, a wall display, newspapers, photographs and tapes and a film is on its way from Hong King. What do these items provide?

Well, obviously there is knowledge, and a great deal of it! Booklets and tapes from Su'u have provided us with a wealth of facts about subjects ranging from catching fish with cobwebs to sending messages by drums. Paintings from Bombay have given us a insight into the Hindu Religion and its festivals. Projects from Ming Kei College have illustrated life in Hong Kong. Postcards and leaflets from Austria have told us much about that country's geography. The vital factor here however is that much of this knowledge cannot easily be gained from the standard text book. It is knowledge about people. Knowledge about their attitudes; their beliefs; how their lives are similar to our own; how their experiences differ from ours. More than that, it is first-hand knowledge. It is knowledge presented by those who experience it.

It is worthwhile to examine briefly the material received from our first link. One of the first items we received was the 'Diary of a week at Su'u School'. This was a fascinating booklet written by the pupils and giving details of their daily life with comments about lessons, meals, sport, clubs and societies etc. It gave us a chance to see in what ways our lives are similar to or different from those of young people living in the south-west Pacific.

We were also able to understand the reasons for those things which initially seemed unusual to us. We noted that many lessons were similar to our own but that there was an emphasis on practical subjects and agriculture because many pupils would be returning to their villages as subsistence farmers on leaving school. This also explained the fact that the school has its own cattle farm and vegetable garden where food is produced for school meals. The early start to the school day — pupils rise at 5.50 am and begin lessons at 7.30 am — and the fact that lessons finished at dinner time is explained by the heat and humidity of the tropical afternoon. This Diary now forms a major part of a booklet produced by ourselves to introduce pupils to Su'u School. The booklet also contains

interesting details about Su'u and the Solomon Islands extracted from school magazines.

Stamps, Tapes and other Booklets — notably 'Interesting Facts About the Solomon Islands' and 'Our Cultural Week' — have provided really fascinating information about life in the Solomon Islands, both past and present. We now have knowledge of many of the unique features of this part of the world such as the annual porpoise hunt held in North-east Malaita and the manufacturing of shell money in the Langa Langa Lagoon. Photographs, both black and white and coloured, have enabled us to have a good look at our friends and their school, whilst the tapes have allowed us to hear their voices. Both items have been important in strengthening links between the two groups of pupils.

Attitudes

School links all lead to a maturing of many of the pupils' attitudes. To me this is the most important result. Questions of beliefs, customs, race, colour, education etc. are all raised but always in a natural way — in the context of personal contact — and answered with reference to real people and real situations. Essentially these links are between students with similar feelings, hopes and pleasures, if very different experiences of life. The contacts do much to overcome the stereotyped images of other peoples which are still foisted upon us by the media and unfortunately some school materials. In an era when there is increasing opportunity — and sometimes an economic necessity — to produce our own resources for the secondary classroom, school links provide an excellent source of 'first hand' materials.

ANDREW SHAW

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Towards a New Breed of Trainers and Trainees: self-portrait of a change-agent

Kamla Bhasin, UN Food and Agriculture Organisation, Bangkok

This article shows the qualities and attitudes of one particular person. It is printed here for its intrinsic interest, and for two further reasons: it is arguably a discussion of the main qualities and attitudes needed by all people who work as change agents in education; and it is an example of the kind of self-appraisal and self-criticism in which all teachers should arguably from time to time engage. It is re-printed from *Breaking Barriers: a South Asian Experience of Training for Participatory Development*, published by the Food and Agriculture Organisation of the United Nations, Bangkok, Thailand.

Kamla Bhasin has much in common, in her political sympathies, with one of the participants in Angela West's dialogue, the teacher named B. Her attitudes to education and learning are similar to those of Marion Flood and Margot Brown, and those of Hugh Starkey and Martin Davies. Her self-portrait provides a fitting and stimulating finish — but not finality — for this issue of the *New Era*.

Background

The report **Breaking Barriers** describes a regional change agents training programme (RCAP) which was organised by the Freedom From Hunger Campaign/Action for Development Unit of the Food and Agriculture Organisation. It was held in Bangladesh, India, Nepal and Sri Lanka, from 15 March to 6th May 1978. Eleven people from these four countries, five women and six men, took part. In **Breaking Barriers** an attempt is made to show how Asians working in small but innovative projects may come together to share their ideas and experiences, to make their own analysis of rural realities, and help each other to become more effective as change agents involved in the process of development.

Breaking Barriers describes how during the training various barriers were broken, some partially, some fully.

The participants broke barriers created by classrooms and lecture theatres, and went to the field to learn from the realities.

Barriers which so often exist between



trainers and trainees were broken, by making it possible for the participants to both teach and learn from each other and to participate in designing and running the programme.

The participants attempted to break barriers of knowledge by not relying entirely on analysis dished out to them by 'experts'; by not learning about possible alternatives from desk-bound academics or bureaucrats; but by relying on their own experiences, and on the experiences and perceptions of the people they work with.

The barriers which exist between the theory and practice of concepts like 'shared authority', 'group-decision making' and 'participation' were broken by trying to practise these concepts and not just talk about them.

Barriers which often exist between men and women were broken by bringing them together in equal numbers and by ensuring their equal participation in the programme. There were no subjects or tasks which were branded 'men only' or 'women only'.

By having participants both from government and non-government organisations it

was attempted to break barriers which often exist between them due to lack of knowledge, understanding and appreciation of each other's work and role. Some non-government agencies come to have a 'holier than thou' attitude towards government departments and people, and on the other hand governments are often suspicious of the motives of non-government organisations.

The programme also broke some of the barriers which exist between practitioners of development (field-level workers) in neighbouring countries, due to lack of contact and information about each other's work. By bringing together people who work closely with rural and semi-urban communities in the region, the RCAP helped to create links and facilitate cooperation between developing countries in the belief that Asians can learn best from each other's success stories and failures.

The main theme which ran across the whole training was how to break the barriers which exist in the way of the development and emancipation of the deprived and poor masses of our countries.

Finally it may be added that **Breaking Barriers** is an attempt to break one more barrier; that is, to report what happened in the Regional Change Agents Programme in a language and style that is not over-academic and over-formal. Because the idea after all is not to test the understanding of English of the writer and the readers . . . but to attempt a dialogue with Asian field workers and others for whom there should not be any need to have more than a working knowledge of non-Asian languages.

Who Am I? — a non-philosophical description

I am the fourth child in a family of six children. My father is a doctor and his father was a village official in undivided Punjab in what was pre-partition India. Most of my schooling took place in villages in India where my father was posted as a government doctor. For college and university education I went to a city (Jaipur) where I studied economics for my master's degree. Then I spent three years in West Germany, two years studying Sociology and one year as a lecturer in an institute providing orientation courses for West German

'experts' before they left for their aid assignments in the developing countries.

My Work in India

I had gradually come to believe that I would really like to work in one way or another directly with economically deprived communities in India. So I resigned from the German institute, returned to India, spent a few months in making up my mind, and finally settled down to work in a small non-government organisation in Udaipur, Rajasthan. The organisation I joined was involved mainly with educational and various village development activities. After realising that one of the basic needs, specially of the poorer people of the villages, was water (both for drinking and irrigation), I got involved mainly with water development work.

In addition to the work at the level of the rural community, I also worked with economically and socially depressed groups in the cities, wrote project proposals to raise funds, looked after some administrative work in the organisation and edited the newsletter of the organisation. As can be seen, I spread myself rather too thinly over a number of activities.

I believe it was during my work in the villages around Udaipur that I came to be educated in any real sense of the term. I began to understand village structures, the conflicts within villages, the power of the village elites, and the structural restraints because of which the poor could not develop or be released from the cycle of poverty and exploitation. I also recognised the contradictions within our own organisation; the lack of participation of the staff in decision-making and our inability to tackle the root causes of rural poverty because of various reasons, which it would be difficult to elaborate here.

While working in Udaipur I started writing quite regularly for the newspapers about various issues of rural development. To do this I was encouraged and helped by a friend who already had experience in educational journalism.

I Land Up in FAO/FFHC-AD!

This work-cum-education continued for four years. And then I landed straight into FAO/FFHC-AD to coordinate the RCAP. One of the

main criteria for selection for this job, I was told, was experience of work as a change agent at the community level, and it seems I was selected mainly because of my experience of work at the village level in India. The assignment with FFHC/AD has been a short-term one for the last three years; the contract being extended six months at a time.

My work has entailed a good deal of travel to the countries which have participated in the RCAPs i.e. Indonesia, Malaysia, Philippines and Thailand, and Bangladesh, India, Nepal and Sri Lanka. The burden of administrative and bureaucratic work related to travel and the programme was somewhat of a problem for me. All this had to be done in the UN language and style, which I found to be completely new and alien. The salary, the UN offices, the life-style of colleagues in the UN; all this was debilitatingly affluent and very new for me, and in no way helped me to relate more easily to field level workers, small farmers and peasants. In fact, if one is not careful and starts following a life style which a UN salary enables one to live, one might find oneself totally and irreparably alienated from the requirements of work in rural conditions. This has been one of the biggest dilemmas I have faced, and I still do not know if I have been able to overcome it or not.

There were extremely contradictory demands and expectations on me from the UN system and from the people working in the villages. Even in terms of the clothes I wore, the briefcase I carried and the language I spoke, there was the need to keep a subtle balance in order not to be totally unacceptable in both set-ups.

The Image of the UN

I have also the strong feeling that the image people in our countries have of UN officials did not help me in my work. Their image (which in most cases corresponds very closely to the reality) is that of people who are very highly paid, are normally from the West, who live in the most exclusive areas and hotels, who work in posh offices, drive imported and air-conditioned cars, whose children go to the most exclusive schools, who have a number of servants at home and who mainly interact socially with the elite of our

countries. So one cannot really blame people if they do not take seriously the radical talk that is now emerging from the UN about 'development from below', of mobilising peasants, of tilting the power structure in favour of the rural and urban poor, etc.

In addition to all this, and in contravention of much of its own rhetoric, there are the grandiose, expensive, capital and dollar intensive projects which the UN agencies have been supporting, projects which could hardly have been intended to benefit small farmers and peasants.

I have been aware of these contradictions, and indeed some of the people I have been trying to work together with have not hesitated to point them out to me. And I can honestly say that I have tried my best not to hide these contradictions or put them under the mat, as it were.

Having worked in the rural areas, and now working in the UN, I realise that there is an enormous gap between what is thought of as development at the 'pinnacle' and what are the real needs of development for a poor peasant in an Asian village. In fact there is a big gap between the perceptions of urban-educated change agents and that of the local people.

During the programme I was asked why I had left working at the village level and what my feelings were about working in FAO. I tried to answer these questions and share my views and feelings as honestly and frankly as I could. And if I may be a little immodest about it, I think it was my frankness which encouraged others to be frank, honest and self-critical.

Tried to be Equal

During the programme I tried to be an equal member of the group by not living in special rooms, eating special food, socialising with the heads of institutions we visited. I did not always occupy the front seat in vehicles, nor wore clothes which were qualitatively different from those of the others. But just like the others I had my special interests, my own manner of speaking and behaving, my preferences for food, and these I did not suppress. In the group I addressed those who were older than me in the appropriate res-

pectful manner and those who were younger in a manner in which I would usually address friends in the same age-group as me.

I played the coordinator's role whenever required to do so without becoming too self-conscious about it. Quite naturally I did not hesitate to perform those tasks which only I could have performed because of my official position i.e. things like arranging for money from UNDP and distributing the daily allowance. All other tasks, which could have been done by anyone, were shared by the group; like making air and rail reservations, looking after hotel and meal arrangements, collecting funds for group activities etc.

Like the other participants I was an educator as well as a learner in the group. In matters about which I knew more than the others, I was an educator; and in matters in which others knew more, I was a learner. The programme was as much an occasion for learning for me as it was for the others. It was not as if I was only contributing to the process of group learning and not benefitting from it. Thus, my role in the group was quite different and much more challenging than the usual role of a trainer who comes to a class with prepared 'notes', delivers the facts, information or technical details, and leaves.

In the beginning I described the programme in detail and explained that in most matters we were to take group decisions; that I was one of the participants and to be treated as such. After we had decided that we would all chair and report by turns, that we would decide the timings of meetings and take other decisions collectively, there was not very much scope left for me to always take the lead.

But if discussions were not always satisfactory and tended to go astray, or if there was something on which the group needed to reflect, and if no one else pointed this out, I would intervene and suggest that the group discuss these matters and sort them out. In fact as far as reflection sessions on group life, analysis of problems within the group or analysis of larger issues was concerned, I normally had to take the initiative, perhaps because I had more experience in these matters. I decided not to hesitate to take the initiative where it was necessary, but at the

same time I emphasized that others should take the initiative to lead discussions on matters about which they were better informed.

In the beginning it was always I who had to ensure that there was equal participation in discussions and decision-making, but very soon everyone became conscious of it and took care of this aspect.

Because the training was participatory and non-directive it did not mean it was left so unstructured as to degenerate into chaos. What it meant was that the day to day direction and structure of the programme was not the responsibility of any one person alone but of the group as a whole.

Some Personality Attributes

My experience in the field, my greater access to development literature, my ability to relate to peasants as well as to higher officials, my informality, relative simplicity and age seem to have helped me fulfil my role as a coordinator more or less effectively.

There were, however, some aspects of my personality which created problems. The strong views which I hold on certain issues, and the outspoken and sometimes even emotional manner of presenting these views, made dialogue difficult. Those for whom these views were new, or those who held different views on the subject, or those who do not get totally involved and excited about any issue, for them my style of talking became a little too much to take. It got on their nerves. Even when they did not agree with what I was saying they preferred to keep quiet because they could not argue as well as I did.

Had I not been the coordinator the other participants would perhaps have reacted to this trait in me differently. They would perhaps have criticised me more strongly.

During the first training round in SE Asia, two participants had criticised my aggressive manner of speaking and the involved way in which I tended to defend my point of view. One of them had even felt that as a coordinator I had no business to take a position in an argument; all I should have been doing was to facilitate a dialogue and discussion among the participants. I did not agree with this point of view as adopting such a non-partisan attitude would have put me in a

special position of being 'above' or separate from the others.

The feedback from the south east Asian round made me aware of this weakness of mine, and made me conscious of such things as the tone of one's voice and the degree of passion while presenting one's ideas. These may seem to be small things, but their importance in either furthering or killing real communication should not be minimised.

The Coordinator in the Eyes of the Participants

Those participants who had not met me earlier said they had expected to see an older, more formal and official-looking FAO officer as the coordinator. They were however pleasantly surprised, they said, to see someone like me in that position.

The response of the participants to me and my style of functioning was a varied one. As was to be expected, not everyone was able to treat me as an equal right from the word go. Some of them behaved with me as they would have with their superiors at home. For example they would always want to seek my permission to speak or leave the room instead of asking the chairperson of the day. One of them had a tendency to always look at me while intervening to make a point. I had to continuously remind them that authority in a programme like ours was meant to be shared, that no one person was expected to lead all the time.

There were however others in the group who suddenly became so 'participatory' that they refused me even my legitimate share of participation and leadership! On a day when it was my turn to be chairperson, one of the participants dominated the discussion and would not let anyone else speak. I had to tell him to be quiet for some time so that the others could also speak. This act on my part was interpreted by him as authoritarianism. As a result, considerable misunderstanding and tension developed between this participant and myself. It was only in the end that we were able to talk about our misunderstandings in the group. When we brought the matter up for general discussion, our case was treated in the same way as cases of misunderstanding among other participants.

It was indeed a constant challenge to the whole group, and to the coordinator in particular, to function as a group where decision-making authority, responsibility and initiative were shared and where there was maximum opportunity for learning.

Conclusion

It is neither important nor easy for me to say how effective I was as a coordinator. What is important, however, is that we succeeded in questioning the usual role of a trainer and the hierarchies which normally exist in most organisations. All of us felt that to prepare field level workers who can initiate participatory development, a new 'breed' of trainers and trainees are needed, who are willing to share authority and to become partners in learning. We need trainers who make training itself a participating experience. There can be no participatory training not to speak of participatory development itself, unless the old worn out patronising attitudes of imparting knowledge are broken, and replaced by a spirit of common endeavour for a common cause.

KAMLA BHASIN

A full copy of **Breaking Barriers** may be obtained from the Office of the Coordinator, FFHC/AD, FAO, Via delle Terme di Caracalla, 00100 Rome, Italy, or from FFHC/AD Liaison Officer, Regional Office for Asia and the Far East, Phra Atit Road, Bangkok 2, Thailand. Since April 1979 Kamla Bhasin herself has been based at FFHC/AD, FAO, 55 Lodi Estate, New Delhi 110003, India.

DEVELOPMENT STUDIES PROJECT

The aims of a new curriculum project sponsored by the Inner London Education Authority are 'to explore conventional diagnosis of the wide disparities in human welfare in the world, raising questions about the validity of such diagnosis and acting as a corrective to simplistic and often racist explanations'; and 'to fill a gap in existing teaching materials on the subject and thereby to render the issues accessible to students of 13 and 14 years old.' Further information is available from Barbara Clark, Television Centre, Thackeray Road, London, SW8 3TB.

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History in search of a future

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History in search of a future

Edited by Leslie A. Smith

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History in search of a future

In his article entitled 'Clio's Clients' presented in this issue of **The New Era**, James Henderson calls 'History in Search of a Future' a 'teasing title'. We hope that it is thought-provoking to the point that we will be able to return to it now and then in future issues of our journal.

The small-scale project which carries this title was started some fifteen months ago when the editorial board of **Ideas** based at University of London Goldsmiths' College decided that we should carry out a further exercise in international dialogue. The teaching of history, particularly at the post-primary level, was chosen as the focus of this exercise; and I have been able to work with a small group of colleagues from WEF, **The New Era**, and **Ideas** in planning and executing the study.

Because of the nature of the study we have started, the style of presentation of the fruits of our labour has had to be considered. We asked for personally written letters from our volunteer correspondents; and we have decided to print them in letter-form. The reasons for doing this are explained in the letter the editor sent to a large number of contacts throughout the world at the start of the study — a letter which opened the file of correspondence.

Unfortunately, some responses from correspondents have not arrived in time for our printing dead-line, and others from the Arab world have arrived in their original form and await translation in London. But we have managed to obtain a number of contributions to our 'file' from sources in Australia, India, Saudi Arabia, Sierra Leone, the USA, the USSR, and the German Federal Republic; and these are printed in that order. (We have added some graphics to bring some relief from the numerous columns of printed words). In terms of style of presentation, we revert to the standard lay-out for 'articles' when we present the assessment of the brief survey we have made which has been written by James Henderson, formerly Chairman of

The World Education Fellowship.

I must confess that it has not been an easy task tapping the assistance of a small number of people in many parts of the world on this occasion. The people concerned have been most helpful, as always, but for one reason or another the past year has witnessed the disruption of international communications on a significant scale. Mail, in particular, has been 'at risk' in a number of countries; and our attempt to create a file of correspondence for the study of 'History in Search of a Future' has been thwarted to some extent through this factor in contemporary life. Having said this, I must pay tribute to the contributors to this issue of **The New Era** who, in spite of communication difficulties, managed to add their perseverance to that being displayed by the editorial team based at London! On behalf of the editorial team, I would like to thank most sincerely all of those teachers who have written letters for the study; and our thanks go also to those valued associates who have worked with the teachers as the study has unfolded. It has been an interesting study to undertake. We hope that the personal views of a small number of teachers of history from many parts of the world will add a fresh perspective to the study of education at the international level.

One more word of thanks. I receive letters in many languages and rely heavily on friendly translators. In this case, I acknowledge the assistance I received from Mrs Anne Wood who translated the Russian and Raymond King who yet again helped me with my German.

LESLIE A. SMITH

From the Editor of IDEAS

IDEAS No. 41/THE NEW ERA No. 5, 1979

Following the success of the joint-exercise we conducted on the theme 'Continuing Education' which was published in **The New Era No. 5** (1978) under its sub-number **IDEAS No. 38**, we are planning a further exercise of international collaboration for which we enlist your support and assistance. The new project concerns the teaching of history to children and young adolescents. We have given it the title: **HISTORY IN SEARCH OF A FUTURE**.

We feel that 'national' viewpoints about the teaching of history represent a form of generalisation which offers little to our understanding of educational practice (or the much broader concept of 'the way of life') of the world's peoples. Only a vast research exercise in any one country is likely to produce that form of profile about the teaching of any subject which might be of use in studies of comparative education; and this we are unable to do. We recognise the limitations of the study we are hoping to mount. We feel that we can achieve our objective by approaching a number of teachers of history and asking each one to respond as if writing a letter to three basic questions: (1) how is history taught by you? (2) what do you teach under the subject-title 'history'? (3) why do you teach history in this manner and form? This is not any easy task for the teachers, but we feel that teacher's **PERSONAL** views of his/her own activities in the classroom are important. Such personal views cannot be confused with those generalisations which are sometimes offered as being 'national-views'; and the teacher concerned is being asked to write naturally and in a familiar letter-style about personal experience only. Would such personalised comments on the teaching of history be of interest to educators from many countries? We think that they would be of considerable interest; and we hope to be able to present a number of personal comments from teachers in many countries as a collection of letters addressed to the editor, virtually as a file of correspondence.

Our contributing teachers of history will be involved with the education of children in schools: this is the area of our focus. To



achieve our objective, we feel that we should seek a letter from a teacher of young children and another from a teacher of young adolescents in a number of cultural and national situations. In this way we shall be taking a glimpse at any major differences in the teaching of history to children whose age, physique, and maturity, in general terms, place them clearly in the category 'child', and to older children who are nearer to the category 'young adult'.

We feel that a most interesting dimension to our study of the teaching of history could be obtained if we sought views from teachers who identify themselves with one or more of the following: Christianity, Islam, Hinduism, Buddhism, Judaism, Marxism, Liberal Humanism.

We recognise that each of these great modes of thinking and living is subject, itself, to many different interpretations. Thus, it is no more possible to obtain a generalised viewpoint from any one of these major modes of living in today's world than it is to obtain a generalised viewpoint from any one of the world's nations. We return to the basic approach we have adopted: an approach which emphasises the reality that people are individuals who can speak only from their personal experience of life; and we seek the views of colleague-teachers who, whilst of different nationalities and religious/ political persuasions, share with each other the com-

mon-ground of being privileged to teach history to children and young adolescents.

Why are we mounting this study through the use of letters? We feel that the personal (and to a large extent, subjective) views of the teachers are more likely to emerge through the writing of letters than through the writing of 'articles' for publication in an educational journal. Furthermore, we feel that in practical terms we are not imposing a 'research-style' on those teachers who are prepared to help us with this study; and this means that we are removing a major constraint from this exercise in international dialogue. The fact that we plan to print in our journal the personalised experiences of our correspondents in letter-form emphasises the subjective nature of the study.

The format of this issue of **Ideas/The New Era** will be as follows: (1) an article which 'sets the scene' of the study we are making including the contents of this letter; (2) the correspondence we receive from our contributors from many nations who will have responded to the three basic questions mentioned earlier in this letter and who will identify themselves through their attachment to one or more of the major modes of living we have chosen for this study; (3) an article written by a historian/educationist who will offer his own opinions about the exercise we have undertaken, i.e. present a meaningful summary of the correspondence we will be publishing: Dr James Henderson of The Institute of Education University of London and until recently Chairman of The World Education Fellowship will perform this task.

How can we set about the task of mounting the study? Obviously we need your support and assistance. Using the network of The World Education Fellowship and the contacts of some of its members, we hope to make contact with teachers of young children and of young adolescents who are involved in the teaching of history and who identify themselves with one or more of the major modes of living we have listed. We are seeking a letter from each of these teachers; a letter of up to 1,500 words with a rough balance of coverage afforded to each of the three questions: (1) how is history taught by you? (2) what do you teach under the subject-title 'his-

tory'? (3) why do you teach history in this manner and form? Initially, the language used by the teacher may be his/her 'mother tongue'. We can cope with many languages, but it would be helpful if the letters arrived in London written and/or translated into English. We hope that you will be prepared to help the editor based in London by (a) locating and contacting a teacher who takes a place on the attached study-grid guide, (b) acting as the medium for the study we are making by working with the teacher concerned and obtaining the personalised letter we are seeking, (c) having the letter translated into English if this is necessary, and (d) mailing the material obtained to the editor, Leslie Smith, at his London address.

In the first instance, we would be pleased to hear your immediate reactions to the proposed study described in this letter. Leslie Smith will be pleased to answer any queries you might have; but all of us working in London will be eager for news of your decision regarding your support for this ambitious study. Once we have established the base upon which the study may be mounted, the lines of communication through London will be open continuously and enthusiastically.

We think that the whole project will be a great success. We are convinced that the correspondence we obtain through your efforts will be revealing of insights into a vital aspect of international understanding; and, therefore, we think that the study we are proposing should be made by the World Education Fellowship. We look forward with keen interest to hear your views in the near future.

Yours sincerely,

LESLIE A. SMITH

Editor of **Ideas** and Co-editor of **The New Era**
(World Education Fellowship, London)

From AUSTRALIA . . .

Elizabeth Campbell,
Paddington, NSW Australia

Dear Editor,

How is history taught by you?

This is the question I ask myself every time holidays are coming to an end, in the tone that implies the answer 'Don't really know.' I then start to think out some new ways. Thus it would be true to say I use a variety of methods, and — which is like saying the same thing — that I teach with my personality, as all teachers do, for better or for worse.

I don't think you can say you have taught history unless your students have gained an enjoyment of history as well as some lasting understanding of the nature of the past. My methods are an attempt to hit these two objectives; they guide my choice of subject matter and the way I present it.

Because I believe the study should result in a degree of mastery, and not be merely a passing entertainment, I try to get students to go about it in an organised way, presenting them with a plan for the year (just an outline), for the term, and for each part of the term, as we go along. They work from a sort of study guide, setting out the problems, the required or suggested reading and notemaking, the subjects for discussions and essays. I stress that you have to do some memorising to learn history, but that once this drudgery is done you can enjoy history more because you have something you can discuss and argue about.

I believe that people learn history by reading, making notes, listening, discussing, writing, and by having their work evaluated. Reading is developed by having students do a good deal by the enquiry method. I never stick to one text and often pretty well ignore any such, though sets of topic books are sometimes studied. I teach the use of the library, how to read history books and other references; I bring books to the classroom and 'sell' them; I encourage students to build up their own library of history books; I lend my own. Under 'reading' I would include the study and making of pictures,



maps, charts. The theory and practice of notemaking I teach specifically, and I take up and mark their sets of notes until Form 12 is reached. The cultivation of a concept of time and its duration are absolutely basic, and to this end I constantly stress the use of time-lines, charts and so on, in notebooks, on blackboards, on pin-up boards. The geographical base of history seems equally important, so map-making and learning are pretty constant activities. I make a lot of use of blank map outlines which can be duplicated and distributed for filling in in whatever way is required. While the enquiry method is used a lot, classes do have to listen to me some of the time, although almost invariably I use visual methods at the same time — chalked summaries, diagrams, maps, overhead projections, slides, and so on. I do sometimes distribute note-summaries (e.g. of a recent lecture or a book I have read) but carefully go through these explaining them in detail. In some senior classes I would sometimes come near to lecturing, but from a strong structural base from which they can make notes without difficulty. Discussion is of many types. Findings from their own reading are pooled and discussed in class; small groups discuss and later report to the class; small groups make tape recordings of their discussion of some specific problem for later hearing by other groups who have done the same; debates, seminars. The writing of

essays is as frequent as possible, both in class and out of it, though I don't stress the latter much because of the problem of merely lifting material — difficult to cure. I encourage students to write as much as they like, and promise to mark it all. The teaching of essay writing — and the marking (not my favourite thing) — take up a lot of time, but of course are of great importance in helping students to think out and express their ideas about history. Frequent regular learning for tests and exams I am quite convinced is necessary to the kind of understanding I try to develop.

There are of course many other devices I regularly use to motivate and make learning easier and involve students in the study. These include: role-playing, presenting papers, panel sessions, small groups working on charts or maps or other information for class use; groups or individuals preparing collections of pictures for making into slide-sets for class use, or collections of other types of primary source materials for duplication and distribution (e.g. striking extracts from soldiers' letters in World War I); displays in the History Room; displays of historical items of one kind or another which we have in a sort of museum case in the Library, organised as far as possible by the students themselves from contributions by staff and others. I have had some success with getting students to collect original primary source materials, beginning a few years ago by requiring everyone in Form 7 to 10 (History is compulsory in those years at my school) to do something about her family history — drawing up a tree, putting family photographs and snapshots in albums, and so on — or local history. In succeeding years they have collected memories of their relatives and others on subjects of historical interest (first the Great Depression and last year memories of the day World War II broke out and of the day it ended). These have been bound as books and placed in the school library. Excursions and visits to museums and historic sites are always part of the history programme, as are videotapes and motion pictures relevant to the courses.

I suppose it goes without saying that I would relate the history taught to events of

the day: scarcely a lesson would pass without this. Intrinsic to my method of teaching history would be to show its relevance to the business of living; Cicero's dictum 'He who knows no history remains forever a child' is pretty well permanently pinned up on one of the History Room boards.

What do you teach under the subject-title 'history'?

I try to teach the nature of history itself: that history is the attempt to find out the truth about the past — what was, not what we would like to think or what fits in with our own ideas. I teach that history is not a story of progress toward our own present pinnacle of excellence, and that the people of the past were not more evil or more stupid than we are and that many were wiser and better. I teach that human individuals and societies cannot be rapidly and fundamentally changed; and that great individuals are the products of their times and their societies, not supermen. I try to get children to see themselves and their lives as on a continuum — past plus future, and it is one of my greatest satisfactions to hear a child say, when we have been looking at a time-line that goes on to the 21st century or beyond (just a chalk line on the blackboard): 'I wonder what **they**'ll think of us.' And I teach that there has never been any such thing as living happily ever after: there is always another problem. Most important it is, I think, to teach sequences of events, and to try to develop the time-sense — to get them to see the past as a coherent sequence, not a shapeless heap; so that they know for instance that Abraham Lincoln was not a contemporary of Elizabeth I.

Some elementary politics and economics are taught along the way, of course, especially in the senior years: I mean concepts of Left, Right, constitutions, liberalism, democracy, nationalism, socialism. I let classes know that I think nationalism is, regrettably, the strongest force in the world today; that they should strive to preserve our society's liberal and democratic institutions; that a police-state, whether of the Left or Right is unbearable.

I try to choose subjects that are both interesting and relevant to the classes or indi-

viduals concerned, and of course at their intellectual levels. Syllabuses here are at present so open even at the senior end that this is no problem. In junior years I teach ancient followed by early modern history, then Australian history; and in the senior years a variety of topics in world history in the 19th and 20th centuries, but not in any depth beyond about 1950 if I can help it. (Look how wrong I'd have been if I'd been teaching Chinese history since the 1949 revolution!) The approach is thus roughly chronological. The emphasis is pretty well balanced between socio-economic and political history. Themes and concepts dealt with on the way would include: primitive life, civilisation, government, slavery, feudalism, kingship, imperialism, totalitarianism, as well as those already mentioned above. Where possible, I use a biographical approach if this enlightens and enlivens, and is consistent with a balanced view of events.

In addition I teach various skills — note-making, research, essay-writing, use of primary and secondary sources — necessary to the study. I always devote some time to historical method as a study, and the Schools Council 'What is History' kit I have found helpful here. In senior years I try to develop concepts of the nature of change, causation, inevitability.

I consciously try to teach human understanding, patience, tolerance, courage, amongst other things, because these I take to be the most important possible outcomes of a study of the past — and I tell my classes that I am doing this.

Why do you teach history in this manner and form?

This is hard to answer without repeating what I have already said, because I tend to explain why I do things as I go along. I suppose I could say that I have adopted each of these methods and each item of content because of one or more of the following factors: my understanding of how children learn — what makes them think, what interests them, what will help them to participate, of individual differences and levels of understanding (Piaget and all that); my philosophy of history; my political ideas; my general philoso-

phy; the kind of school I teach at (middle-class Australian urban, fairly academically oriented, though not selective, independent school); the teaching aids available; the size of classes; the fact that these methods and this content have tended to work all right on the whole.

I tend to give plenty of opportunity for students to find things out for themselves because this — provided necessary guidance about procedure is given — develops their powers; small group work or individual discussions with me are programmed because this allows more opportunity for contributions by all, especially in a large class with a wide range of abilities. I am chary of 'lecturettes' by students, because in my experience the rest of the class doesn't get much out of it; an alternative method is to have each person contribute in writing some special item to a collection of material on a certain subject, and duplicate and issue the lot, so that everybody has it in writing and can discuss it productively (and incidentally I can get a look at it first and be sure it is accurate and valid).

I use a variety of devices because one device will not win 'em all, and you need a whole bunch of keys, as it were. The subject matter I choose to fit the age, ability and enthusiasms of students, the existence or not of a prescribed syllabus, my own capabilities, and the resources available — and my view that their study of history should fit them to make better informed judgments of affairs in their own day.

ELIZABETH CAMPBELL

★ ★ ★

Jannali Girls' High School
Sutherland Road
Jannali
NSW Australia 2226

Dear Editor,

Some personal details about my school and myself: I am responsible for both English and History at Jannali Girls' High. There are about 750 girls in the school, all of whom do English, while about 450 elect to do History which is

offered as an alternative to Geography, Asian Social Studies and Economics. **Jannali** is one of the outer Southern Suburbs of Sydney (about 20km from the city centre). The area is changing from a mainly poor government housing area, with some outlying market farms, to a rapidly developing, government-sponsored higher class development area, with much expensive housing development along the rivers. There is therefore considerable clash between the haves and havenots. There are many self-made wealthy families with little interest in culture, but with a strong drive for education as a means to financial success. There is a strong minority among the students who are Evangelical Christian, and scripture is taught to all classes by a Christian teacher paid by the Ministers' Fraternal in the area. **The majority of students are still British in origin and Christian by name**, but not in practice. An increasing number of students each year are Australian born of migrant parents (European) who tend to move into the area once they have accumulated sufficient finance.

Because my husband and I both work we can afford to live in a more affluent nearby suburb but we have chosen to live there in a converted boatshead built over the water in a still unpolluted bay in Port Hacking — the nearest thing to a permanent holiday house in the Riviera in the middle of suburbia! **My personal philosophy** is an equally conflicting mixture of Christianity, socialism and liberal humanism! I feel very strongly about many things in society and education, but I am equally drawn by the need for personal peace and fulfillment. (Sorry I don't slot into your categories. In a relatively free country I wonder how many people do?) **My personal concerns in education** are: the need for primary, secondary and tertiary institutions to work together to reduce pupil confusion at the changeover stages; the need for specific Australian research on the development of thinking, concept formation and language and the relationships between the three (I am heavily involved on work on all three); the problems of the student with specific motor difficulty and the technical problems of writing and the possibility of developing typewriting or other technologically sound alternatives;

and the need in an increasingly non British migrant society to develop and adapt to a changing world culture, while identifying the worthwhile in our traditional Australian culture and helping to perpetuate it. **My personal interest** is in individual human behaviour, particularly its unpredictable factors and the curious phenomena of chance circumstances and human characteristics which occur within the broad cycles and patterns of History. **All of these concerns colour the content and method of my teaching of History, even though I teach largely within the confines of a prescribed syllabus.**

At Jannali all students take three periods of history and three periods of geography (40 minutes per period) **in the first year (called year 7)**. This is considered 'traditional' in NSW. Many schools prefer a module system of history, geography, social science and Asian social studies and maybe commerce. I consider History is too important to be reduced to one fifth of the time in this way, especially in view of the reduced history being taught in the primary schools in my area. Those who do teach some history are concentrating on Australian social history. (Because of my concern about primary history, I am a committee member of the St George Council for Social Education in primary schools, which is based in my area and has produced in the last 18 months several well-planned informative units on Sydney at about 50 year intervals since its beginning). **Students are introduced to the study of History in year 7 by considering:** what is history, the role of the historian, the role of the archaeologist, the use of sources, primary and secondary etc. We have recently begun using the British Schools Council 'What is History?' kit. Teachers also use activity methods such as — putting together a broken mug and making guesses about it, investigating a cave in the bush behind the school as evidence of aboriginal and other occupation etc. They do a detailed study of Early man, early civilisations, concepts of time, reasons for change or lack of it, the idea of 'progress and change'. (I am at present working on a unit comparing Aboriginal living on Kurnell Peninsula in our area from about 6,500 years BC and living in Jericho from 6,500 BC hoping to reduce mis-

conceptions about Aborigines and the idea of change and progress). Students in year 7 also do detailed study of the Egyptians, Early Asian Civilisations and the Greeks. Activity methods are encouraged, students do research from library boxes of books, enquiry and curiosity are each stimulated, pictorial presentation and visual aids are important, but the dominant method is still teacher — centred and content-oriented and the 'story' is important. History is not considered more suited to the intellectually superior. Some teachers prefer teaching the lower classes and enjoy the 'cave-paintings', models, (e.g. Hanging gardens planted with quick-growing beanseeds, a mummy in a sarcophagus, a cross-section of a pyramid, Greek figures etc.). Others like to tell stories: a mammoth hunt, a Dorothy Heathcote-type primitive drama of customs and rituals or tell Hebrew stories, or Greek myths. At present more than half of our students elect to take History rather than Geography as their 4th compulsory subject, in years 8 to 10.

In years 8 to 10 students follow a syllabus prescribed for the School Certificate. At present there is no public examination in History for School Certificate. So there is the possibility of much flexibility within the course. However most teachers prefer to follow much the same course, since they share resources, stencils, and books, with maybe one class doing a set of models or a play to show to the others. We still attempt some testing or common tasks across each form, but this is often difficult because methods vary according to the interests and abilities of both the students and the teachers. The more intelligent are encouraged to read more widely, cover more content in depth, and develop their note-taking and writing skills more early. The less able cover less detail, do more in story form, have a greater emphasis on people and social history, they do more oral work, and their recording is more simple. The latter enjoy history this way and more elect to do history in the senior years. All students seem to prefer the more social aspects of history at this age. **Year 8 topics are:** Rome, Medieval Europe and Asia, the Renaissance and Reformation, the Tudors, Stuarts and Victorians. **Year 9** begins with the economic and

industrial changes in England in the late 18th, early 19th centuries and then concentrates on the early settlement of Australia and the development of Australia till Federation in 1901.

In year 10 (our School Certificate Year) students consider major world events of the 20th century from an Australian point of view — e.g. our involvement in two world wars, reasons for it, propaganda posters, and some understanding of what they were about. A study of the depression in depth is also popular. Students are encouraged to play simple 'war games' to understand nationalism, territorial rights, armaments etc. A demonstration of the money flow with string and the class playing roles is also successful. Essay writing from familiar material already learnt in another way in class is a good introduction to the History essay, but in the absence of external exams, and with a better understanding of students' development we have concentrated more on developing students' understanding of concepts rather than traditional History Essay skills.

In the last five years in NSW there has been much exciting curriculum development in Modern History. Four new courses have been developed, trialled for a year in representative High schools, revised in the light of student and teacher experience and the first two of these are to be examined at Higher School Certificate level this year. **The more traditional 2 year course in European History from 1789** is still also to be examined as **Option A**. A large number of teachers are still teaching this course. The two new courses are **B. Asian History since c.1600** in which the study of China or India and a related civilisation is intended to challenge assumptions implicit in European attitudes to Asia and foster a fresh approach; and **C. Revolution in the Modern World** in which students must study the revolution in France or Russia (compulsory) and one other of the 1848 revolutions, China, or the Third World since 1945 (two of Indo-China, Chile, Cuba, Algeria or Kenya). Students must also explore some of the broader issues associated with the phenomenon of 'revolution' e.g. definitions and theories, the role of leaders, social groups, ideologies, terror, propaganda, guerilla warfare, and counter-revolution. Next year

Options D and E will also be examined. These are: **D. Australian History** in which three themes are to be studied from Aborigines, Migrants, Environment, Work, Government and Politics, Charity and Welfare, Women, Religion, Imperial and Foreign Relations and To Be Australian, in a unified course across the 19th and 20th centuries; and **E. Europe c.1914-1945** in which a major emphasis is on 'works' (i.e. historiography, biography, literature, films, music or art or popular culture). Since many teachers have been involved in one of the processes of course development (preliminary writing, trialling, collecting resources, rewriting, examining) there has been a tremendous burst of enthusiasm for history among both teachers and students. I trialled the Australian History course in Year 11 last year and this year am teaching the same students the Revolutions Course in year 12. Since there is little relationship between the courses in content I deliberately emphasised the development of History skills in year 11 and found the students well prepared for year 12. The Revolutions course is particularly satisfying to teach, since it poses a broad set of concepts (we studied 'Animal Farm' first), narrows to specific content in which it is possible for me to explore varied accounts and reactions to specific incidents and then through comparison with a second or third specific revolution lead to more abstract generalisations based on detailed historical knowledge and interpretation. I hope to teach the Australian Course in year 12 next year as I consider a thoughtfully constructed thematic approach will lead to much the same student development (preferable to the simplistic causes events results approach).

I consider that informed students of history are better equipped to understand and generalise about their world than those who have knowledge only of the present.

DOT JENSEN

From INDIA . . .

New Era School
Bombay, India

Dear Editor,

I shall answer the questions raised by you regarding history in the following manner.

The question as to how I teach history is very complicated and vast. History is taught by me to help children understand and know the process of history — namely birth, growth and decay of everything that exists. We are surrounded by artifacts which have history. We are guided by values, traditions, habits, customs, behaviour, ideas and the way of life which also has history. It is, as if we are living along with the past, at the same time have to be grateful for everything we enjoy in present to the past.

Further, history is taught by me with a view to help children understand that the world that we are living in at present is a result of people's cooperation throughout the ages. Every country and the people have contributed towards everything that we are enjoying today.

Further, it helps us to understand various adventures and experiments that people have made with regard to enriching their life in social, political, religious and cultural way of living. These have enriched the life of the peoples of the world. History further helps us to understand that nothing is permanent and everything is changing according to the needs and requirements of the people and society. Further, history also helps us to understand that all unnecessary evils, customs, behaviour and manners that came in the way of fulfilling and improving the way of life have been removed and destroyed. There has always been a striving for better living by men throughout history.

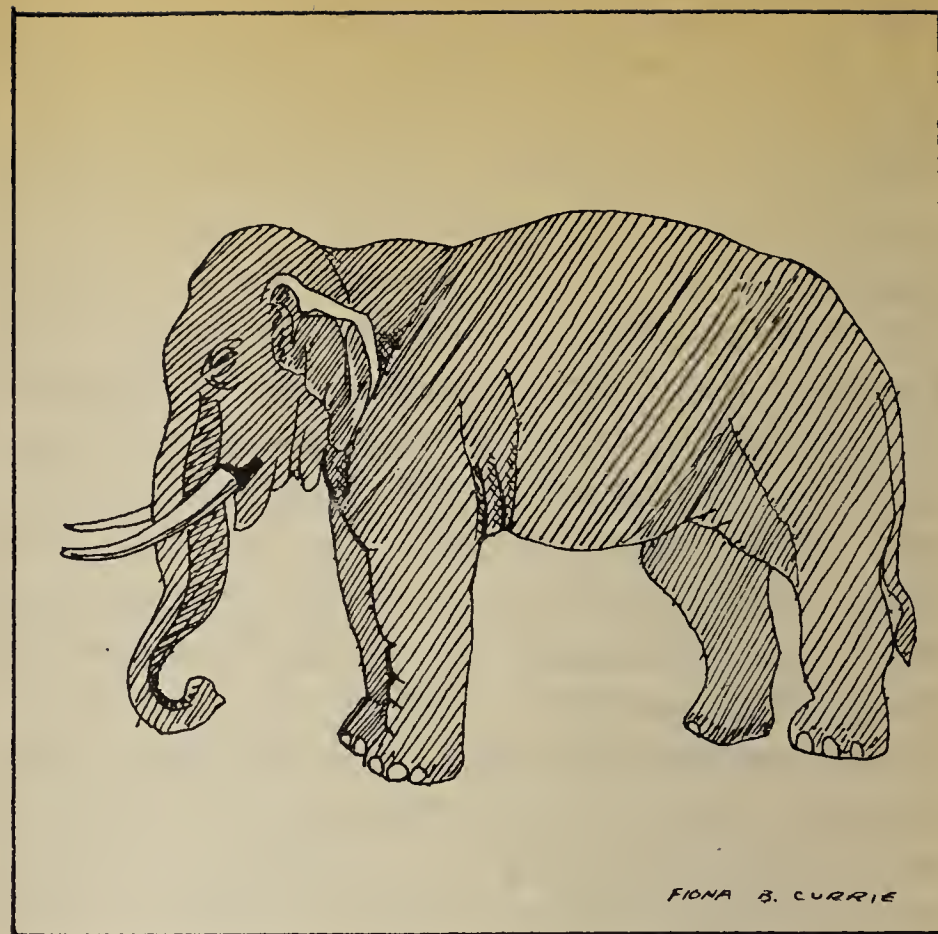
Another objective of my teaching history is to help people remove prejudices against various existing concepts. This will help in building up harmonious brotherly relationship.

Regarding the second question — to me, history has been always an adventure and experiment made by men to find the best art of living together. The ancient human part in

history describes these adventures and experiments on how to live in society. Various political parties form best Governments. Man evolved customs, traditions, behaviour, patterns and social interactions for fruitful and purposeful social life. He toiled as wanderer, hunter and farmer to enrich his life and provide comforts and necessities of life. Further, he began to civilise himself by discovering various fine arts of dancing, music, songs, languages, etc. and above all, he discovered the institution of religion to imbibe higher moral values for better living. These experiments continued till man finalised the pattern of living in the form of feudal system of life. The term 'Feudal system of life' — socially, economically, culturally and religiously was more or less uniform throughout the world in Europe and Asia. The difference in feudal life in Asia was that the political institutions were secular. Religion did not interfere or had no hold on political life of the people, but it, to a great extent like in Europe permeated in the social life, behaviour, customs, manners and traditions of the peoples of Asia (India). The farmers and craftsmen were relatively free in India than Europe. Life was based on the principle of chivalry and local intimation, face to face relationship. In India, Hindu religion is for the individual. It is not a congruent religion nor is it based on any book as in Christianity or Islam. Hinduism is a way of life followed through many books of scriptures like Vedas, Bhagwat Geeta, Upnishad etc. A Hindu may go to a temple or not, he may believe in one God or many Gods — even a non-believer can be a Hindu. Thus we find that Hinduism allows great freedom of thought and worship, at the same time Hindu society is very rigid. Further, European society has a potentiality of becoming an open society, while Indian-Hindu society was restricted by rigid caste system which determined the profession by birth; therefore for Hindu society to become an open society is to break a bone of Hindu society.

This led to Indian people tolerating many religious concepts and accepting, adjusting and assimilating various cultures that came in existence and settled in India.

Further, the Reformation, Renaissance and



Industrial Revolution had an impact on European society. Free reason and science dominated the life. Gun-powder, mariner's compass, printing press, expanded the boundaries of the world, assimilated knowledge through printing press and gave power through gun and gun-powder.

This revolutionary change in the West led to dominating the very well-developed and superior society in India. Economically India exported its goods which were so fine, that in Lancashire, textile industry had to put protective duty on the textile — 300% duty on Indian merchandise. Socially, India had a very harmonious relationship with all the races, religions and the peoples staying in India, whereas in the same period 1700-1800 in Europe Catholics and Protestants were waging wars. Art, literature, music, architecture were at their height.

This condition was destroyed in the West with its machines of destruction. In Indian philosophy of the West of 'survival of the fittest' or the 'Law of Jungle' or 'Might is right' was able to over-power well defined values, norms and behavioural concepts developed in society in India.

Even during the British rule in India, India with its powerful purpose of adaption, assimilation and adjustment, was taking the best from the West, and leading the people on the road to progress by doing away with social restrictions like caste and other evil customs.

In this way India also achieved independence in its traditional way, removing all enemies with love and non-violence and ultimately created bonds of friendship with Western culture and its people.

The third point why I teach history in this manner, is that India is a miniature world with unity in diversity. Secondly, India, and its people are a part of the world community and, therefore, have to live harmoniously with others.

DR K. C. VYAS

Principal

New Era School, Bombay

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The New Era Junior & Senior High School
Bombay, India

Dear Editor,

It is indeed a pleasure for me (as it would be for any teacher) to narrate my experiences as a teacher teaching History at the Secondary level for the past 18 years.

As we all know that there is no subject in the field of education which can be taught in complete isolation. It is a jet-age and the quantum of knowledge increases day in and day out at such a tremendous speed that age-old traditional concepts about the scope of the various subjects — various disciplines — have undergone drastic revolutionary changes. There is hardly any subject whose boundaries are not transgressed by others. It is an age of intersecting and interacting disciplines.

Due to these reasons I have not and will not teach history as a subject detached from other subjects. I am teaching it through integrated approach of Social Studies. Social Studies is not merely an arithmetical totality of History, Geography and Civics as it has unfortunately been made out by some Secondary School Examination Boards in India. It is not a mixture of these three subjects but it is a wholesome compound with its unique characteristics which in its ultimate analyses creates an effect of totality due to its interdisciplinary approach.

While introducing any topic in History

through integrated approach of social Studies, I keep society as a base and 'Man' as its nucleus. I split up the topic by putting before it four questions how? Why? When? and What? The order of these thought-provoking questions can be changed from topic to topic. Sometimes 'how' of an event is more significant than 'why' of the event while sometimes it is the other way around. Hence I don't follow any rigid rules with reference to the order of these questions. I would make this approach of mine more clear by giving a concrete example.

One of the topics that I teach in Standard VII is 'Advent of Foreigners in India'. Now why did they come? During the discussion of this topic under 'WHY', the rich Geography of India is discussed covering the following points. (i) Location from the view point of latitude and longitude, with relation to the neighbouring countries and as peninsula of Asia; (ii) India as a country of Monsoon region and its natural regions; (iii) Characteristic features of the Northern and the Southern rivers and how they have contributed in enhancing the geographical prosperity of India; (iv) Vast 3,500 miles of sea-coast and its usefulness; (v) Mineral resources. I impart this information not merely by narration but by involving the class in the process of learning by asking them intermittent thought-provoking questions. Due to this the students themselves are able to observe the impact of Geography of a country on its history. Thus 'WHY' here provides few of the salient factors responsible for the advent of the foreigners.

Under the question 'HOW' did they come? I take back the students to the year 1415 when Constantinople fell in the hands of the Turks and the trade-route between the Eastern and the Western countries was blocked. During the discussion of this topic the students not only gather the information about the old land and sea routes but also they learn about the adventures of travellers like Magellan, Marco Polo, Columbus and Vasco da Gama.

Under the question 'When'? I give my students the comparative idea of the political, economic, social and religious conditions of the Society of the Western European countries and India.

And finally under the question 'WHAT' the history of the political and other co-related activities of the foreign powers in India is studied by the students. Consolidation of the British Empire from 1757 to 1857, the economic exploitation of India by imperialist countries, the changes brought about in the customs, traditions, religious beliefs, etc. due to the impact of the Western culture and of the Social reformers like Raja Ram Mohan Roy, Ishwarchandra Vidyasager, Swami Dayanand Saraswati, Mahatma Phule and Mahadev Govind Ranade, etc. are discussed in the class.

I do not teach history with any bias of one religion. Secularism is not new to India. It is imbibed in our culture. India is a land of unity in diversity. Almost all the religions of the world are followed in this country. As per 1971 census, there are 6, 14, 17, 934 Muslims (11.21% of the total population) and 1, 42, 23, 382 Christians (2.60% of the total population). The total population of the people following other religions than Hindus no doubt, is in minority but it is an influential minority. Absorption, adaptation, and assimilation have always remained principal traits of Indian culture and civilization.

Throughout the annals of Indian history, we will find the harmonious fusion of various races, religions and cultures. The Greeks, the Kusans, the Huns, the Mughals, the Afghans and many others from foreign lands came to India as conquerors but India absorbed their culture and left imprints on their culture also. Most of the archeological monuments in the Northern India are the existing evidences of the fusion of the Hindu, the Budist and the Islamic culture. During the days of Akbar, the Muslim festivals of Muharram and Id and Hindu festivals of Holi and Diwali were enthusiastically celebrated jointly by Hindus and Muslims, Hindus and Moslems have always lived in peace and harmony till the British politicians by their divide and rule policy, poisoned the society. Even then Indian Congress had the muslim stalwarts like Baruddin Tyabji, Ali brothers and Maulana Azad. The logic of Pakistan was raised as late as 1940 by Mr Jinnah. Even after the position, the hindus, and the muslims on the street hardly feel that they are antagonists.

Due to this, I teach History on secular basis. I firmly believe that ultimately what is important is 'Man' and the all round development of his personality and not his prejudices.

In conclusion, I can say that I am trying to teach history, through an integrated scheme of 'Social Studies' whereby the other subjects are co-related during a teaching of a topic in history.

DINESH P. BUCH

History Teacher

The New Era School

17 Nyaymurti Patkar Road

Bombay, India

★ ★ ★

Nootan Mahila College

Bombay 56, India

Dear Editor,

I teach history in the Nootan Mahila College — a college affiliated to the SNDT Women's University — the only Women's University in India. Naturally all the Students are female students. The medium of instruction is their mother tongue — Gujarati. The girls are between the age group of 16 and 20.

I would like to take up the second question first — In my College we teach the following papers of History:-

Junior College First year

History of Civilization. From Origin of the Earth to establishment of absolute monarchies.

Junior College Second year

From American War of Independence to inauguration of space age.

Senior College BA Part-I

History of India — from Indus Valley Civilization to 1200 AD.

BA Part-II & Part-III

1. History of India — from 1200 AD to 1761 AD.
2. History of Europe — 1789 AD to 1960 AD.
3. History of USA — Civil war to 1960 AD.
4. History of Asia — 1850 AD to 1960 AD.

5. History of USSR — 1850 AD to 1960 AD.
6. History of India — 1761 AD to 1960 AD.
7. Study of Historical Methods and Sources.
8. History of Bombay.

How is History taught?

In my College mainly the lecture method is used but I make extensive use of Maps, Atlases and Pictorial albums. Film strips and Film shows, visits to Museums are other teaching aids I use. Editorials and articles in newspapers or Magazines or related topics are also made use of. If they are in gujarati language the students are asked to make notes from them on their own — if they are in other languages I help them in translating. Along with these aids they read text-books and reference books prescribed by the University, or Higher Secondary Board, as well as my own recommendations.

While teaching I stress the causes and results of particular events a particular reform, or action of an individual and to make them understand the consequences, I take examples from day to day incidents especially from India. I try to make them understand the cause and effect phenomena in history and help them perceive the laws of history — the rise and fall of civilizations, ideas, systems; each phase giving way to a new combination. In all this I stress the social, economic, religious and cultural influences which shape each phase rather than give importance only to the political phase.

When I take up a particular topic to teach I first tell them why we are discussing this topic — generally the importance of the event or contribution of the individual or civilization at that stage. Then I show pictures or Maps or Charts related to the topic. I then narrate the facts. In between I ask them questions to see whether they are able to grasp the topic I am teaching. Then I ask them to prepare notes. They come with their rough notes which they prepare with the help of the above mentioned sources. I check them, then I give them a few questions and ask them to write down answers. Quite often they reproduce the entire material but slowly they grasp the different aspects and then they are able to give more selective answers. When they go through this process they are

able to retain what they are taught.

While teaching I try to compare or find similarities from the events of past and present — events of different countries in similar situations. This helps in widening the horizon of the students — e.g. when I discuss the populist movement of USA, I refer to the present demands of agriculture class of India for higher prices. While discussing the Civil rights Bills, I discuss the problems of Scheduled and back-ward castes of India — and the fundamental rights of Indian citizens — democracy — meaning of equality etc.

I am able to do all these because my classes are generally small, the maximum number being 30.

Why I teach history in this manner and form?

As I have mentioned above, I have found that this manner helps the students to understand history better. The main objective of history is to study the facts objectively and relate them to the evolution of human society.

We have framed our syllabus keeping in mind the comprehensive approach.

The method I use enables the student to understand the process of history and to learn to relate cause with effect and also to assess the end product. The method of comparison and examples from our own as well as other countries helps the student identify the different aspects of history in correct perspective.

DR MANI KAMERKAR
Principal, Nootan Mahila College

From SAUDI ARABIA . . .

Riyadh-Abdulrahman Al-dakhel
Preparatory School
Riyadh, Saudi Arabia

Dear Editor,

How is History taught by you?

I teach history in terms of time and place. We cannot portray events vividly unless we make the students imagine the environment within which each episode took place, i.e. to fix in their minds that events are animate

things in this life.

The students in preparatory school are approaching adolescence so they are neither mature persons nor children; and this fact of living must be appreciated by the teacher who should work out programmes of learning which fit the needs of this special age-group most effectively. Students in this age-group like stories of some importance with 'heroes' figuring prominently; not fable stories with homo sapiens appearing as speaking-animals and little more.

As I see it, the teaching of history makes the greatest impact on teacher and students when the teacher uses his skills to put forward the great stories in history in ways which match the emotional requirements of the students. If this is achieved the students tend to admire the teacher, to accept the wisdom inherent in his teaching, and to emulate his ways of thinking, his mastery of skills and knowledge . . . and so in the future, to excel him. Such a teacher must play an essential role in conveying to his students the notion of 'historic life', not obscure events which have no meaning to the student's appreciation of History.

How do I teach History in the classroom?

I begin my lesson by stimulating the interest of the students, and this is achieved best if I am able to draw upon existing interests in the class-group. I then draw their attention to the miraculous things or events which will emerge as the History lesson unfolds. I then give the students the opportunity to comprehend, recollect, analyse the 'event' in History I have introduced; and then I give some brief, quick questions which are relevant to the lesson in order to let them think and concentrate on the process of the lesson-plan I have devised. This preliminary dialogue enlivens the interests, attention, and intellectual powers of the students; and sets the scene for the success of the whole lesson.

After this I narrate the events of history chosen for this lesson as if I am telling them a vivid story full of episodes made by thrill-seekers, conquering everything that obstructed their paths. These we call 'history-makers'; though we recognise that there were others who were sitting on the throne but were too



weak to do anything and so have sunk into the deep ocean of history.

I think that a teacher who takes on the pose of a lecturer, stationary in front of his students, and who delivers a 'speech' is no longer successful in the class-room situation because the students do not possess the patience to sit at their desks and listen to the teacher for about forty-five minutes. The perfect teacher asks some questions during his lesson, stops awhile to let his pupils 'have some breath', reflect on the lesson; he also modulates the tone of his delivery, lowering and raising his voice to fit the mood of the story; he smiles readily, and generally presents a pleasant image from which base he can bring a form of dramatic presentation to the story he is telling, imitating physical movements and gestures and so on. He should also use the blackboard for diagrams, draw a convenient map to help the pupils trace the military moves made by opposing forces. These graphic-style maps facilitate the educational processes in learning History.

I sometimes make a short play of the previous lesson. Two or three pupils take-on the roles of selected history-makers; and I help them to present the dramatic presentation. This technique may fix the main points of the historic events concerned in the minds of all the students in the class.

Visual aids also play an important part in my lessons. I am interested in photography,

and have, over the years, made a collection of numerous photographic slides of places of historical interest. These can be used with good effect to illuminate the history lessons which involve the places in the Arab world I have visited. Also, I can use the illustrations provided in books; and I often make a feature of close-study of selected illustrations so that I can encourage my students to work-out the details of historical remains and the events that surround them.

What do you teach under the subject title History?

A history lecturer should be an authority in his subject. He should also be aware of relevant branches of science. A competent teacher can correlate historical events to relevant branches of other forms of knowledge. Personally, I make use of my specialisation in Geography to achieve my task in teaching History successfully. Geography is an indispensable subject to the History teacher. The physical environment is the basis on which the historian works: the theme of every lecture on History is a combination of the physical features (including landforms, landscape, rivers, mountains, natural and artificial obstacles and so on) and the theoretical data of History.

Similarly, astronomy also plays an important part in our understanding of historical events because the sky, heaven, stars, the moon, were sacred things in the eyes of the ancient peoples and primitive tribes. So all nations that emerged knew a good deal about astronomy from which astrology was derived. The Arabs were to the fore in knowing the names of the main constellations, nebulae, stars, planets and the Zodiac circle.

Sociology makes a counterpart of History.

Anthropology gives the cradle of the birth of human beings, their races, colours; and with Sociology we can be acquainted with the traditions of people — their ceremonies, celebrations, folklores, lyrical songs, and so on.

Statistics is an important instrument in the hands of the historian: it brings a dimension of measurement to a number of historical events.

Why do you teach History in this manner and form?

A teacher of history should be optimistic as well as being a philanthropist. He should treat conflicts such as racial discrimination taking in his mind the fact that all human beings are bound within the humanitarian fraternity. He must insist on the legal rights of those citizens who have been 'dismissed' on account of their creeds or their adopted political stances.

I teach history in the above-mentioned manner simply because I find history in all times similar. Events occur repeatedly during the life-history; history repeats itself. That is my belief. So we can make use of the past historic events so long as we are living in this world. A true historian can apply past historic rules upon the society in which he is living.

ABDULFATTAH KOJACK

(A Syrian national teaching in the Riyadh-Abdulrahman Al-dakhel Preparatory School)

Editor's note:

This letter was written in English by Abdulfattah Kojack at his own request. However, it needed some attention before it was printed, and I have taken the liberty of rephrasing certain parts of the letter in the interests of clarity. In doing so, I am conscious of the fact that I might have misinterpreted the written words in some instances; and I apologise to the writer in advance just in case this has happened.

From SIERRA LEONE . . .

Queen of the Rosary School
PO Box 130
Bo, Sierra Leone

Dear Editor,

How is history taught by you?

In teaching history I meet teenage students, who, like myself are precariously poised on the 'now'. As a historian I feel that I have some understanding of how we reached this point and being myself the product of a country (Ireland) renowned for its sense of history, I tend to see the present in very close

relation to the past.

The students whom I teach do not have a strong sense of time. Time in Africa, is really a peripheral guideline, never meant to rule the lives of people. If time in the present is so unimportant, then even less important is time in the past. So, part of the challenge of teaching history in this culture is to bring to it some sense of time perspective.

In the teaching of history I felt that one should view the past as evolving, developing, going from one idea to another, or perhaps back to an earlier idea. I have seen in my own life-time an old radio worked on a wet battery, which was gradually replaced by one using electricity, reaching finally, the modern transistor. My students, however, have found the modern transistor as if it had always been there. This would be true of students in any country, but the difference is, that many modern inventions, like the radio, came to this country in its most modern form. Consequently, the country lacks museums or specimens of earlier models. Some students in West Africa have seen an aeroplane before they saw a push-bicycle, or a motor car. A developmental view of history is not very helpful in this situation.

In teaching history in this environment one has to keep in mind that without adequate literature, and with television and cinema beyond the reach of the students, they find it difficult to picture foreign countries as they are today, much less as they were in the past. I sometimes ask students, therefore, to imagine that they were some character from history. For example, I might ask them to pretend that they were an old woman in ancient Rome, and ask them to write to their eldest son stating their fears for the possible collapse of the empire. This helps to stimulate the imagination, and is an effort to make history come alive. It is also an attempt to combat the much more popular method of rote learning.

Dramatisation is another way of making history come alive, and the students really enjoy acting out parts. Sierra Leoneans have kept their own history alive through story telling and dramatisation. The Sierra Leonean national hero, Bai Bureh, for example, still lives in the imagination of the young because



of the use of songs and dramatisation.

It is unfortunate that Sierra Leoneans have the idea that history passed them by. The ancient empires of Ghana, Mali and Songhai stole the limelight for the earlier period of West African history, but these empires did not reach as far as Sierra Leone, because of the density of the tropical rain-forest. It is, therefore, necessary to show students that it is possible for them to reach some aspects of their past through listening to the old people and asking questions. It is sometimes difficult to reach far into the past, but sometimes they get quite excited with their discoveries. They might, for example, uncover the history of their village, or some significant change even during the lifetime of those still there.

My methods of teaching history are many, and they change constantly. In form one I am concerned with conveying an understanding of what history is, and how it is an incomplete picture of the past. Sometimes I do this by asking the class to tell me everything that happened in their class yesterday. They quickly recognise that already many things have been forgotten, and what is remembered is retained because it was of special significance to someone. Since the 'now' is all-important, the main aim of history is to help show how we reached this point. The students have a strong sense of how we build on the efforts of one another. At a funeral of a great man, for example, an elder will call the

names of all those remembered, who held the same position in the society before him, and his contribution is seen in the context of the combined effort of those who went before him. 'We climb on the shoulders of our ancestors' is a well-known African saying.

In this culture strong emphasis is put on the importance of the person. The students are primarily interested in the people who made up history. They are more interested in great men than great events, and in great events only insofar as they were the concern of living people at that time. For example, in teaching the Renaissance, the students will remember very easily that Michael Angelo broke his nose, and this caused him sorrow because he loved things of beauty, and his beauty was impaired. They will not easily remember the names of his greatest masterpieces. Concrete situations are appreciated and understood, but causes leading to such, and consequences emanating from them are seen as abstract and unreal. Yet history is not simply the narration of facts. Facts and events interact with one another, but it is very necessary to keep the whole process very closely linked with the lives of people.

Why do I teach history in this way?

As a Christian I see history primarily as the unfolding of God's plan for mankind. Consequently it is something sacred, leading above all to this point, me, and to the unique person of each student sitting in front of me, poised precariously in the 'now'. **It is not only history in search of a future, but the history of love in search of a response.**

I try to teach history from the point of view of the men who made it, partly in response to the great importance attached to people in this culture, but above all to show that while we may not be able to shape our destiny, we can contribute to it, and that contribution is our very own, and unique. History, still unfolding in our own day places a responsibility on all of us.

I see history as unfinished business. No one man fully invented or finished anything. The importance of cooperation is seen, and appreciation of the thoughts and inventions of others. The implications of leaders' decisions need to be seen in context, so that generalisa-

tions are avoided, and today's nationals are not blamed for the actions of their predecessors.

I teach history with a certain amount of respect — respect for the research and interpretation of others, for the enrichment of gaining access to the past of a people whose culture is new to me, and for the privilege of leading students of an unfamiliar culture to an understanding of the past which has made them what they are.

What is taught by you under the title 'history'?

I could answer this question by telling you that I teach ancient world history to form one, Medieval history to form two, modern world history to form three, and West African history to form four and five ; but that would not answer the question at all, because I teach so much else besides. In the effort to communicate I teach English, vocabulary, construction. I teach people to read, and to think for themselves, in a desperate struggle against the much more popular method of rote learning. I also teach Geography, because in an effort to show the various voyages of exploration for example, it is necessary to show the students where the different places are. The dearth of visual aids makes it difficult for the students to visualise surroundings different from their own.

Through reflection on the past I teach an awareness of our present situation. The study of the writers of the Enlightenment, the growth of democracy, the French Revolution — these topics never fail to raise questions about the current political and social scene. Discussion of democracy, free elections, the independence of the judiciary inevitably leads to reflection and evaluation of our own country today. The struggle initiated by King John's barons and developed through history finds an echo in the 'now' in many countries today.

Above all I hope that in my teaching of history I reinforce and strengthen the recognition of the importance of the individual which is one of the most beautiful characteristics of African life. The interaction of the individual with his society, the cumulative impact of each person's contribution to society is easily recognised. I try to have it recognised in his-

tory too, not so much that we may stand in awe of the great people of the past, but that we may stand in awe of our own greatness, and approach the future with creativity and hope, in spite of the oppressive weights strangling the Third World. The limited personal resources of the great characters of history, their limited vision and their limited impact on history all added up to greatness in circumstances which were far from ideal. In teaching history I try to show that greatness lies within, that we live our lives and become who we are in unsatisfactory circumstances, that without completing our task, we make our mark and move on, leaving behind a 'now' that becomes somebody else's history.

By far the most important point taught in any history lesson is love, a lesson which I learn from the students, and hopefully they learn from me. Under the shared stress of a hot humid climate, in a language unfamiliar to the students, we struggle together to penetrate, understand and reverence the past — love in search of a response, a response which is given in this fleeting 'now'.

SISTER MAURA GARRY

From the USA . . .

United Nations International School
24-50 East River Drive
New York, NY 10010
USA

Dear Colleagues,
The United Nations International School began in 1947 when the families of the Secretariat, the international civil service of the United Nations, decided to found a school to meet the special needs of their children. These families required a new kind of school, truly multinational education. They came from all over the world, from educational systems that taught different subjects and different skills. They might stay in New York City for six months or six years. The local public schools, even today, tend to blur the children's feelings of separate national identity and reward only those who have experienced American teaching techniques.



In history a completely new syllabus had to be designed that would go beyond the chronicles of national history or Western regional studies that are commonly taught in European and United States systems. Having formulated a new historical framework, psychological and educational considerations became important. Students with so much to adjust to in this new environment needed a sequence of ideas and skills that would take their differing stages of emotional and intellectual development and experience into account.

The syllabus that finally evolved meets these criteria. It teaches the students from the multinational, unified perspective encouraged by the best current historical scholarship. It gives the students an introduction to the basic ideas and methods of inquiry of the humanities and the social sciences. It presents conceptual and historical skills appropriate to the abilities of particular age groups.

As there is no emphasis on national histories, the United Nations school program follows an unbroken five-year chronological sequence in grades six through ten. Events studied come from the histories of every major cultural region of the world and are chosen to illustrate an era of particular significance for the region. A corresponding sequence of themes unifies the different sets of events studied at each grade level. In addition to ensuring a unified perspective, these

themes facilitate and often rationalize what otherwise might appear to be arbitrary choices of facts. They highlight the increasing complexity of the external forces that the individual has had to learn to deal with in historical time and suggest parallels with what the students are experiencing in their own lives in the twentieth century. The sixth grade concentrates on the ancient world; the theme, 'individuals in the urban environment,' uses examples of city life from Greece, India and China. The medieval world of Europe, West Africa and the Middle East studied in the seventh grade offers many historical examples for the theme, 'individuals in society.' The eighth grade theme, 'individuals and institutions', uses events from the sixteenth, seventeenth and eighteenth centuries to show conflicts with organized religious, political and legal systems. Examples come from the history of Great Britain, India, and North and South America in the colonial period. The ninth and tenth grades study the last two hundred years. Events of the nineteenth and twentieth centuries illustrate the problems encountered by 'individuals in the modern age', particularly the changes resulting from industrialization and technology in domestic and international affairs.

The other humanities and the social sciences, like philosophy, anthropology and economics, by their very nature broaden understanding of the past. The United Nations School curriculum allows the analytical questions and conceptual models of these other disciplines to arise naturally out of the historical material. In grades six, seven and eight, the philosophical uncertainties and the basic answers of the five major religions are studied in the context of their original civilizations and their periods of greatest influence. The relatively non-technological societies studied in six, seven and eight grades demonstrate the effects of environment on human development. Each new regional unit in these three years begins with work on the major geographical features of the area. Grade seven concentrates on the structure and evolution of societies; the units demonstrate the differences between nomadic and agricultural-based living. Anthropological concepts arise again in grade nine

with examples of areas changing from agricultural to industrial social organization. Grades eight, nine and ten are the years for the introduction and discussion of the major political doctrines and systems and for the basic concepts of economics, as defined by individuals and events since the fifteenth century.

This syllabus also makes it possible for students to see the interrelationships between history and the present. Connections with the present are encouraged in class discussions, and are highlighted in the four- to six-weeks formal units presented each year focused on contemporary events. In grades seven-ten, the unit concerns the work of the United Nations. It is in these weeks that the theme which originated in the historical material most obviously coincides with the lives of the students at different ages. For example, eleven year olds are trying to make sense of their immediate surroundings. They study urban civilizations in the historical units and New York City in the contemporary unit. The thirteen year olds have moved on to questioning their relationships with adults and the institutions that touch their lives. Historically, the study in this year is of the individual in conflict with legal and religious institutions; the contemporary unit focuses on the United Nations Declaration of Human Rights. The tenth graders see way beyond their own experiences and are eager to understand the forces that operate in the world at large; they study the history of the twentieth century, and the contemporary unit presents the United Nations' efforts at peacekeeping.

No matter how thoughtful and international the choice of regions and themes, with a potentially transient student population, there would always be the student who would move on to a new school and find the history class discussing completely unfamiliar events or ideas. Historical reading and writing skills thus achieved unusual significance in the planning of the syllabus. With mastery of the appropriate skills for the age level, students could begin to read and to study independently and could better adapt to a new syllabus or a new style of historical thinking. Describing the life of Queen Elizabeth of England teaches skills for writing biographical

sketches of Confucius, Andrew Jackson or John Sobieski. A student who has learned to categorize the facts of Aztec society can categorize the facts of Moghul society or Nazi society and has the tools for comparing one society with another. The student who can formulate an analytical framework to answer the questions, 'Why world war in 1914?' can formulate ways of answering other questions of historical causation.

The best educational authorities emphasize that learning to answer this last kind of question and, thus, to think analytically comes late in an individual's intellectual development. This is reflected in the sequence of skills formulated for the United Nations' students. In the sixth grade, the eleven year olds concentrate on simple narrative, the comprehension and composition of clear sentences. Ancient history has traditionally lent itself to this sort of treatment. With the use of the anthropological framework, discussing the structure of societies, the seventh grade students can begin to categorize facts, to see and to substantiate simple comparative points, and to write well-constructed paragraphs. In grades eight through ten students concentrate on the skills of generalization and analysis, and each major writing assignment in these years requires them to experiment with the essay form, to write a logical sequence of paragraphs with a clear analytical focus.

With this pervasive emphasis on skills and ideas there is always the danger that the actual history will be so diminished by its use as example that all sense of scholarship and past reality will be lost. To counter this tendency, once past events have been chosen for their international or conceptual significance the history that they describe is studied in depth. For example, the effects of environment on the development of institutions in colonial North America can be appreciated by studying the economy, society and government of two major colonies, Massachusetts and Virginia. British involvement in southern Africa in 1900, United States aggression in the Spanish colonies in 1898 and the multinational attack on China in the Boxer Rebellion, illustrate the varied nature of western imperialism. The methods and consequences

of Stalin's rapid industrialization of the Soviet Union give a focal point for understanding the main developments in Russian history from 1917-1940.

With such clear definition there is time to include official documents, letters and speeches, maps, slides and statistical information; time to have debates, dramatizations of events, reading and writing assignments. The richness and variety of materials and activities make it possible for students at different levels of interest and intellectual maturity to have a vivid sense of the past.

This syllabus has been successful with the students and has proved adaptable to the training and predilections of the staff. Teachers from many parts of the world, with the basic questions and skills for the class agreed upon, have been able to experiment with materials and techniques and to incorporate their particular educational philosophy and training and their areas of specialization into the units that they present to their students.

We are grateful for this opportunity to share our ideas with colleagues and hope that our experiences will be useful when they come to rethink the goals and particulars of their humanities programs.

JUDITH ZINSSER LIPPMANN
Humanities Department
United Nations International School

Please note that portions of this letter appeared in 'Teaching History Today', **AHA Newsletter**, Vol. 15, No. 5, May/June 1977.

From the USSR . . .

Middle School No. 57
Kiev, Ukraine
USSR

Dear Editor,

How I teach history in my school

History is a subject that is taught in all schools within the Soviet Union to children from the 4th to the 10th grade. We as history teachers first meet the children at the age of ten. At

this stage we introduce them to the subject and they can continue their studies with us until they sit their final examinations at the age of seventeen.

What should I teach my pupils in the course of the seven years of study, meeting them only twice a week? One must not forget, however, that the history teacher and the history textbook are not to be the only sources of information available to the child for there are also source books, films, the radio, television, and museums all there for our use. Furthermore, my aim as I see it is to teach history from a materialistic point of view, to give the children an understanding of the world within which they live. One must remember that as a child develops morally and physically his historical knowledge will also be growing. In trying to trace the history of the world from Stone Age man to the present-day, we aim to instil within them a knowledge of the development of time and the processes that led to various changes taking place within the world leading to the development and eventual victory of communism and the communist ideal.

What history should I teach and why?

The answer would seem to lie in teaching them what is required for the society and the country within which they live. The highest aim of our country is to build a utalitarian community based on the constitution and aims of the Soviet Union. From the general point of view, the aim of all Soviet schools is to produce well educated, well informed members for the communist society, taught and brought up on the principles of the ideals of Marx and Lenin.

Within the curriculum the role of history is to educate the pupils on the basis of the ideas of Marx and Lenin according to the rights and requirements of Russian law. However, not wishing to dwell on the role of the other subjects in the curriculum, I will try to pinpoint the most important facets of history from the historian's point of view. We Marx-ists understand history as the development of mankind, but history does not involve purely a knowledge of the past. We must compare the past with the present day and consequently relate our findings to the future. In the



past, history was always taught in a negative way, that is until the time when Marx and Engels changed this approach. But Lenin went one step further in introducing new methods to a new level of understanding.

That is why we Marxist history teachers have the task (for the next few years) of teaching this history in an easy way; for them to understand the general developments which are showing themselves in the changing general economic principles which occur in the constant fight between the progressive working classes and their exploiting superiors. We should offer the students important tasks and positions which will help them to formulate an awareness of the contemporary world and to develop a new approach which is based on dialectic, materialistic and international points of view.

Therefore the history teacher's job does not rest solely on educating the child from the educational and idealistic point of view, but we must teach them how to use this in reality, to be personally involved in the building of the communist world. We must not forget that history is one of the general subjects portraying an important aspect of the development of mankind as well as the history of one's own nation. That is why we teachers try to help the children to gain a knowledge of self-respect within society. These so-called higher aims that I have outlined above are not introduced all at once; rather their acqui-

sition is a gradual process which is integrated over the years into the teaching of history. For introducing these principles too quickly or at too early a stage in the child's development would inevitably lead to confusion.

What are the components of the child's knowledge of history? Historical facts, a knowledge of historical aspects and laws. History tells us a lot of important facts which must be analysed and segregated to bring out the most important components, those illustrating the essential changes that have taken place within our society. One can therefore summarise the teacher's role to be that of selecting from a whole the facts that would clearly illustrate and aid the pupils in their understanding of our historical past.

We are given great help by the Ministry of Education in the form of written guidelines which outline the needs of our subject — history in relationship to the needs of our country. The history syllabus in schools within the Soviet Union is based on a number of different courses, such as the history of the Stone Age period; the middle ages; the history of the present day; a history of the world; the history of the Soviet Union, and in the republic schools we teach the history of the said republic; this is taught alongside the history of Russia. As I work within the Ukraine, within my history syllabus alongside teaching the history of the Soviet Union I teach my pupils the history of the Ukraine.

However, one must remember that the syllabus and history textbooks are only a help to the teacher and that my function as a history teacher is not purely to teach. I must explain the meaning of facts, past and present from the point of view of truth so that they may formulate a realistic approach to these facts. In the end this will help in their acquisition of knowledge.

Teaching history does not involve a mere understanding of facts, the child must be able to visibly see the facts and the people that made up the major events of history. For the children from the 4th to 8th grade, pictures, maps and diagrams are used to help educate them and to increase their knowledge. In the case of the older children, those in grades 8 to 10, we begin gradually to introduce them to the theories of Marx and Lenin. On the

basis of historical progression we like to acquaint them with the principles behind these concepts. Marxist teaching consists of two fundamental components: (a) the principles of history, (b) the Marxist approach under which history is seen as a subject with concepts of its own, and analysing history from the class-centred point of view.

Gradually I help the scholars to believe in the truth and logic of these principles and I teach them how to judge and analyse these principles.

Understanding these Marxist principles demands that every historical situation should be evaluated against another in the true light of the facts of history. It is for this reason that I aim for the children to have begun to formulate these ideals. My aim as a teacher of history is for pupils of the 11-13 age-range to be able to understand that the facts of history are not timeless, but that they change within their own lifetimes. From the 5th grade we introduce the pupils to such issues as the exploitation of mankind; the concept of justice, the fights of the working class, and that is only to mention a few. In the older forms, the 8th to 10th grades, our aim is that boys and girls should be able to apply these basic concepts to their exercises.

Marxism/Leninism demands a party political approach in evaluating historical facts and events. That means judging these facts from the point of view of only one class — the working class. For this reason it is my function to teach the pupils to see what is happening in society. They must learn that some of the things that people say and promise, whether this be of a religious, a political, or social nature is usually done on a purely materialistic basis with the speaker seeking to achieve personal gains for himself or for his class, disregarding the plight of the working classes. A great help to the students in understanding this factual and theoretical material lies in the works of K. Marx and F. N. Engels, V. I. Lenin and the documents of the communist party.

We teachers of history teach them to see not only the most important principles of history but also to develop an understanding of these events from the educationist's point of view. In the higher grades we organise each

individual's work to fit in with these concepts of communism, following party lines. I try to see that both the boys and the girls not only deeply understand the value of the concepts but also see in them the key to solving difficult historical problems; that they know how to analyse general events of the past and the present.

In the history syllabus is included the growth and development of the child, which if it is applied well will help to develop everyone of them into a harmonious and conscientious individual. In the formulation of this outlook the most important task is the ideological and political education of the child. This is not only achieved by presenting relevant examples but also by the intelligent presentation of historical facts which aid the formulation of the child's concepts of the working class and the notion of justice.

The children of the 4th and 5th grades should be able to differentiate the classes that exist within society and the subjection of the working classes as the greatest example of injustice. They should be able to recognise those people who exert pressure and those who are oppressed. We must develop within them a respect for work and a hatred for exploitation by colonial and nationalistic systems. I see it as my task to ensure that the pupils understand the fight of the oppressed classes against their oppressors and the injustices that exist. These should awaken in them a respect for those people and their initiative and courage.

History, if it is studied well, should provide our children with a good patriotic and international education. Teaching our pupils history in this manner develops in them a respect for all nations fighting for a better tomorrow, for their independence against any outside aggressors. Generally speaking regarding the development of culture throughout history, I have to show the children the cultural progression of all nations. I underline the fact that the highest type of patriotism is Soviet Patriotism. The evidence of this lies in the examples of Soviet citizens who fight for their socialist heritage and for the cause of communism.

National Soviet patriotism respects the international proletariat movement and fully

respects other nations. It entails within itself a great solidarity and a commitment to help workers all over the world in the fight against imperialistic aggression, and help for the liquidation of colonial pressure and exploitation in the name of victory, democracy and socialism.

History, too, has a large influence upon the moral development of the child. From looking at the many facts and examples given by history the children will see that the real creators of history taught the moral values of their era. We should teach the children with examples of the deeds of these famous people. I will now give the names of those brave individuals who fought from a socialist standpoint: Spartak; Thomas Muncer; Thomas More; some activists from the French Revolution, Marat, Robespierre; the Russian revolutionists Radixzczew and Dekabryst's.

I teach them to have great respect and reverence for the fighters of patriotism, people such as Alexander Newski, Dimitr, Danskow, Joan of Arc, Jan Zizka, Bahdan Chrielnicri, Suworow, Kutuzow, Bolivara, and Garibaldi. But a separate place in the teaching of our history and indeed the moral development of our children must be reserved for the teaching of the life and works of K. Marx, F. Engels and V. I. Lenin, and the developments of the labour communist movement.

The education of our pupils along the lines laid down by these leaders helps them to formulate ideals, for them to be active within the communist movement. Furthermore, I will try to build within the children a love of work, a deep respect for the working classes, and these will prepare them for an active role within our society.

These are the main tasks that face me as a history teacher and I must try to achieve these within the scope of my history lessons.

PODLUCKI, GEORGIJ IWANOWICZ

Teacher of middle school No. 57 in the town of Kiev

Editor's note:

I would like to thank Mrs Anne Wood and her parents for translating the original letter I received from Mr Podlucki.

From WEST GERMANY . . .

Internationale Gesamtschule Heidelberg
Heidelberg 16, Baden-Padener-Str. 14
West Germany

Dear Editor,

Consideration of the questions (1) How is History taught by you? and (2) What do you teach under the subject-title 'History'?

(1) The present writer views his history teaching primarily as '**Problem-Orientated History Teaching**', since History cannot be understood if one does not take into consideration the time factor, the antecedents and what comes after along with the contemporary, as well as the interdependence of events.

Starting out from a list of present-day problems comes the job of examining the historical material in hand in the light of its actual problem-solving nature, and then with continuity in mind making a suitable choice. Hence instead of tackling one present problem after another just as they may occur to you, you will seek to discover what actual problem is to be found in the contents of the history to be taught. Such content proves itself to be the genuine stuff of History Teaching, not only for what it offers by way of problem-solving, but also from other points of view, for what it symbolises, its significance for a consciousness of Europe as a whole, and for the purpose of developing peace studies.

History treated as a problem-solving study thus makes two postulates:

(1) Problem-consciousness orientated towards the present and to a future that may reasonably be envisaged.

(2) Knowledge of historical problem-solving and the right co-ordination of present-day problems with historical solutions in a course of study that must have regard to continuity and historical sequence.

(2) On Methods of History Teaching

(Question (1) above)

Scientific theory legitimises methods with which the learner/researcher applies himself to the subject. The following criteria for procedure may be categorically stated:-

(a) Objectivity (historical facts with the

utmost possible objectivity).

(b) Problem- and Conflict-orientation (In dealing with political content, to draw parallels from past history to solutions of economic and social problems that correspond with those of the present day. e.g.:

— questions concerning the satisfaction of basic human needs, food, shelter, clothing, having regard to diminishing resources

or

— the problem of the preservation of peace, having regard to a rapidly rising world population and the increasing gap between the rich and the poor countries).

(c) Working out the **Alternatives**

History Teaching in its function as a corrective to the present must continually point out what other and different social processes and conflicts are to be found in history.

(d) Formation of **Judgment** (No dichotomy between facts and evaluation).

(e) Linking **Tasks** with **Interests**

— in History Teaching the interest that arouses the desire for knowledge must be kept alive by the clear manifestation that pupils and teachers share the common task.

(f) **Partisanship** and **Value Judgment**

The state of affairs in actuality — Orientation towards the future.

(g) **Relationship: Individual — Society**

Socialisation — development of awareness and a critique of ideology.

Individuality/Thinking for oneself/Self-responsibility/ Discernment and insight.

The pre-eminence of 'significant' individuals will be kept very much in the background. It is far more important to examine how far these individuals were given prominence by social conditions and institutions, e.g. Luther and the Reformation. Thus the 'common man' looms large in the perspective of History Teaching. Nowadays we do not bewail the fate of Napoleon after his fall, but remember the many thousand children who on his account lost their fathers.

(h) The Role of the **Negative**: Facts: what they are and what they are not. Negatives as the dynamic of change; didactic usefulness of negative experiences.

Facts are not to be described in isolation but must be seen in their mutual involvement and interdependence. Consideration of the

Negative in the case of social facts reflects the mutual involvement of social processes and facts, (e.g. in the case of the Pyramids one cannot stop at admiration of the architectural achievement). Experience of the negatives has led in part to revolutionary changes, in part to reforms.

(i) Consideration of the **limitations to human development** (The Tragic). Historically mankind has often been faced by problems which could be solved by effort and communication, as for example, food production; on the other hand mankind has often encountered tasks that went beyond what was possible of achievement.

(3) Modes of Procedure in Teaching

The teaching process calls for a certain measure of flexibility in thematic handling. The following teaching procedures are suggested:

- genetic-chronological treatment
- longitudinal or thematic-longitudinal
- cross-section of a specific epoch
- structuring treatment, historical analysis of a historical problem
- comparative treatment
- perspective — ideological critical treatment
- working out problems step by step
- Problem-solving Method (earlier — present day)
 - how did the problem arise in historical times, and what is it like today?
 - in what social circumstances did it come about and was it capable of elucidation? (has it come about and is it capable of elucidation?)
 - what tendencies, or proposed solutions leading to further development were there?/are there?
 - alternatives to our understanding of the problem
 - interpretation of the social realities (Enlightenment, Ideology)
 - consideration of the people's interests, as gauged by the state of productive capacity
 - Respect for Human Rights
 - how far was the problem typical, a fortuitous example, unique?

(4) Media in Teaching

The 'workshop' aspects of History Teaching

are becoming more significant: the history book must be a work-book.

- Illustration by picture (in book, by epidiastroscope, by film)
- Narrative
- Dictionary (Etymological)
- Role-speaking and Role-playing
- History charts

(5) Possible Plan for a Lesson

(a) First step: Formulating the problem by display of pictures etc.

Gathering pupils' comments

Defining the problem

Construction of hypotheses by the pupils.

(b) **Elaborative Phase**; Answering questions (on the matter and material gathered)

A problem examined

A scheme of enquiry structured by the teacher.

(c) **The Results** of the work are called in and compared (Group- or Partner-collaboration).

The pupils are given opportunity to test and improve their results.

(d) The Working Results and Knowledge gained are compared with the hypotheses, framed at the outset and confirmed or rejected.

(6) Contents of the History Teaching in Integrated Social Studies (viewpoints on Question [2]). See Work-plan that follows).

Work Plan

Subject: Integrated Social Studies.

Plan worked out for the year 1978-79 (as proposed).

School Year 7.

Details of Syllabus/Headings

(1) Introductory course to the field of historical problems.

(2) Pre- and Early History.

(3) Development of the 'high culture'. Example: Egyptian culture on the Nile.

(4) The Earth's Arid Zones/Tropics/Climatic Zones.

(5) Study of the Mediterranean Lands.

(6) School/Family.

(7) The Roman Empire.

(8) Parish and District.

(9) (a) Lordship and Society in the Middle

Ages.

(b) The Church in the Mediaeval State.

Plan for the Year 1978-79

School Year 8

Details of Syllabus/Headings

- (1) The Town in the Middle Ages
- (2) Educational Aims and Educational Style.
- (3) The Beginning of a New Age.
- (4) The Great Discoveries and the Beginnings of Colonial Power.
- (5) The Problems of Development and their Causes.
- (6) The Reformation and the peasants' struggle for freedom.
- (7) The Age of Absolutism.
- (8) The French Revolution.
- (9) Industrialisation and Social Change in the 18th and 19th Centuries in England and Germany.
- (10) Economic Questions.
- (11)-possibly- Planning or Freedom.

Plan for the year 1978-9, History, Class 7

Details of Syllabus/Headings

- (1) Introductory course to the field of historical problems
 - the acquisition of a time sense
 - historical changes in the environment
 - traditions and their interpretations
 - progress (?) and the point of view of the observer
 - astronauts and Bushmen.
- (2) **Pre- and Early History**
 - the history of mankind
 - tools of the earliest men
 - man as hunter and gatherer
 - change in men's way of life (settlement)
 - technical and cultural progress
 - development due to new metals.
- (3) **Development of the 'High Cultures'.**
Example: Egyptian culture on the Nile
 - the significance of the Nile
 - authority and organisation
 - the origin of lordship
 - the appearance of writing
 - the role of belief
 - cultural achievements.
- (4) **The Culture of the Greeks**
 - life in Athens
 - the Olympic Games

— art and science.

(5) The Roman Empire

- social conditions in Rome
- social conflicts/power-seeking interests
- way to supremacy in the Mediterranean
- organisation of the Empire
- slavery the foundation of the economy
- the spread of Christianity in the Roman Empire
- the Romans in Germany
- Rome: civic life.

(6) Lordship and Society in the Middle Ages

(a)

- the expansion of settlements
- lordship and landlordship
- the situation of the rural population

(b)

- the Church in the Mediaeval State
- the monastery and its significance
- the Reformation and its consequences.

Plan for the Year 1978-79, History, Class 8

Syllabus Details/Headings

(1) The Town in the Middle Ages

- origin and development of markets and towns
- model of the mediaeval town
- work, property and power in the towns
- foreign trade, banking.

(2) The Beginnings of a New Age

- change of the world picture
- discoveries
- economic questions (wholesale trade and the capitalist system).

(3) Developmental Problems and their Causes

- characteristics of under-development (Feudalism)
- climatic conditions, outmoded social patterns
- economic and social measures in agriculture
- factors opening the way to the development of industrial economy (Aids to development)
- interaction of factors limiting development.

(4) The Reformation and the Peasants' Struggles for Freedom

- claims and actualities in the Church of the Middle Ages

- the demands for reform (Luther)
- spread of the Reformation
- the Peasants' Rising in 1525
- causes, demands, aims, course, failure and its causes, effects.

(5) **The Age of Absolutism**

- French Absolutism under Louis XIV
- the creation of the French State
- life at Court
- social differences and classes
- the French Economy (Manufacture, Mercantilism)
- (Foreign Policy)
- possibly (the provincial absolutism of the nobility, with a particular example).

(6) **The French Revolution**

- Causes (social, economic, and political conditions)
- policies of the leading exponents (men of the 'Enlightenment')
- course of the French Revolution
- results and consequences.

(7) **Industrialisation and Social Change** in the 18th and 19th Centuries in England and Germany.

H. BARO, H. DR SCHAEFER,

H. SCHNAITMANN

(Teachers of the subject 'Integrated Social Studies')

Editor's note:

I would like to thank Raymond King for translating the original letter from our West German friends.

POSTSCRIPT

Some Notes by the Editor

Communication problems have plagued the compilation of this file of correspondence: I've mentioned this elsewhere. Letters promised from Sweden, Austria and Denmark did not arrive; and the wonderful collection of letters from Saudi Arabia arrived late and, with one exception, in Arabic. However, one incident that occurred indicates that not all forms of communication are currently 'at risk'.

I had need to send an overseas telegram from London. I telephoned International Telegraph, (British) General Post Office, from my

home; and having dictated my message, signed it, for technical reasons, 'James Henderson'. The following Sunday, John Dennis-Purves, telephoned my home from his GPO-base, and gave me some bad news about the person to whom my telegram was addressed. We talked to each other for an hour. I was impressed by John's approach to his task: so concerned and helpful. I was amazed by the skill that had been displayed by the GPO in tracing me as the sender of the fateful telegram. I appreciated the care and attention to detail that had been displayed by all those many people who had handled my communication to foreign parts. As we discussed possible 'next steps', I described to John the nature of the 'History in search of a future' exercise I was undertaking on behalf of **Ideas** and **The New Era**. He was intrigued for he, too, is a historian. As a member of the (English) Historical Association, he had heard James Henderson talk on international affairs only recently; as an amateur historian he has written widely on the history of the Post Office for publication in the GPO's house journal. We discussed ways in which he might contribute some of his understanding of communication-systems to the pages of **The New Era**. We finalised arrangements for the delivery of the telegram which had caused our conversation in the first place.

I tell this story for two reasons. Firstly, to thank the General Post Office for the extremely high standard of service they displayed when dealing with my overseas telegram — a 'thank you' richly deserved. And secondly, to thank John Dennis-Purves for presenting the face of the model public official and for his concern and interest in our work. Hopefully, you will hear from him again, this time as a contributor to the pages of this journal.

One final note. The contribution from West Germany does not carry a graphic. This was a technical decision: the letter was a complicated one to type-set because it contained outlines of syllabuses. We hope that our friends in West Germany will not be offended because their contribution has been treated differently from the others.

LESLIE A. SMITH

Clio's Clients: Some Implications of Learning History

James L. Henderson

A Teasing Title:

History in search of a future — the title is meant to tease! For me at least it poses several questions. Does the fact that man has a past necessarily guarantee him a future? Is it true that, as Santayana remarked, 'those who forget the past are condemned to repeat it?' Does our knowledge of history affect our present behaviour as individuals, as nations and as a species? Does it matter, and if so how and why, that children in Birmingham, Beirut, Bombay, Bangkok, Bratislava, Boston and Bo are growing up with different versions of mankind's past? Last, but perhaps not least, has history, as a unique discipline distinct from Social Studies or even World Studies, got a future?

Perusing the contributions from Australia, Sierra Leone, India, the German Federal Republic, the USSR, Syria and the United Nations School in New York, I find the implied answers to such questions disturbing. And immediately I am assailed by other awkward doubts. How representative are those tiny fragments of report even of the societies from which they stem? Would a teacher in Mysore be on the same wavelength as our contributors from Bombay or one in Moscow as in Kiev or in Berlin as in Heidelberg? What value is there in striving for any comparative evaluation when the types and intelligences and ages of students receiving the historical education disclosed here, are so diverse? In spite of all these worrying reservations I am glad this investigation has been attempted. I hope that it will lead to others, and I regard it as a duty to ponder carefully the main personal responses received to our three questions and to react to them as positively as possible.

A Comparison of Responses

Why is History taught?

The single most arresting fact is the difference of the answers. For our colleague in Kiev the issue is as clear as a bell: he is busy teaching 'history from a materialistic point of view' and thus helping 'to build a Communist world:- 'gradually I help the scholars to believe in the truth and logic of these (Marxist) principles, and I teach them how to judge and analyse these principles.' Moreover, 'I understand the fact that the highest type of patriotism is Soviet Patriotism.' Instant contradiction to this comes from the teacher in Sierra Leone, who operates from the basis of the Christian faith. Her answer is: 'To show how we have reached now,' because, 'I, as a Christian, see history as the unfolding of God's plan for mankind.' What she aims to teach is 'not only history in search of a future, but the history of love in search of a response.' The three contributions from Bombay, when laid alongside those from Sierra Leone and Kiev, make a third, quite different impression, although still a quite definite one, namely within the framework of Hinduism to teach a secular view of history. Dr Kamerkar is the least precise: she aims to teach the laws of history but does not say what they are, whereas Dr Vyas quite bluntly announces his aim as being to enable his pupils to learn of the birth, growth and decay of everything that exists with a subsidiary aim of helping to remove prejudice and to present the contemporary world as the result of age-old human co-operation.

It is a pity that the contributions from seven Saudi and three Egyptian teachers of history arrived in Arabic — too late for translation and inclusion here. However, it has been possible to print the one contribution in English from the Middle East; that of a history teacher

from Syria. It is interesting to note his forthright declaration of pedagogical intent:- 'I teach history in the above-mentioned manner (It sounds engaging!) simply because I find history in all times similar. Events are repeated during the life-history, history repeats itself. That is my belief. So we can make use of the past historic events so long as we are living in this world. A true historian can apply past historic rules upon the society in which he is living.'

In the United Nations school in New York the reason why history is taught is to educate its pupils with 'an unified perspective', but I am tempted to comment that this cannot be any more unified than the United Nations itself and that such unity as it achieves is very different indeed in kind from the Marxist or Christian concept of unity. The International school in Heidelberg, admittedly quite untypical of most German secondary schools, aims 'to develop peace studies.' Tacked on to this stated objective is one of those apparently simple comments, loaded with philosophical and pedagogical implications:- 'Nowadays we do not bewail the fate of Napoleon after his fall, but remember the many thousand children who on his account lost their fathers.' Is either of these two reactions a proper one for the teacher of history, and why not mothers as well as fathers?

In Australia history is taught at any rate in that school at Paddington, so the writer informs us, 'for enjoyment', but she does not say enjoyment of what: Belsen as well Botticelli? Yet she quotes with approval Cicero's observation: 'He who knows no history remains for ever a child,' and so she answers part of this Why question very clearly: she teaches it to enable the children so to interpret the past as to make sense of the present, but not, she wisely and ironically adds, 'as a story of progress towards our own present pinnacle of excellence.' She certainly aims to promote the child's sense of wonder at 'the past as a coherent sequence, not a shapeless heap,' though I suspect that the coherence she commends, proceeds, not from any cosmologically held viewpoint, but from the integrity and hence the coherence of her own personality and teaching. She declares

that she deliberately announces to her pupils that their study of history is being undertaken so as to lead to 'human understanding patience, tolerance, courage.'

So what does the score mount up to for this question? Three absolutist answers, one Marxist, one Christian and one Islamic, a Hindu (secular within religion) and three broadly humanistic, although these by no means tally with one another.

What history is taught?

As would be expected, the answer from our Russian contributor is again clear: in a panoramic treatment of history from the Stone Age to the present-day he teaches 'knowledge of the development of time and the processes that led to various changes taking place within the world leading to the development and eventual victory of communism and the communist ideal. The syllabus content is that required for the formation of the good conformist Soviet citizen, the ideas of Marx and Lenin and the constant fight between the progressive working-classes and their exploiting superiors.' The school in Sierra Leone seems to work a traditional Ancient, Mediaeval and Modern History syllabus of a conventional European kind, but its teacher's contribution leads to the belief that her treatment of it is far from conventional and most imaginative. Our Indian colleagues tend to give the subject more of a Social Studies setting so far as school children are concerned, but for the older age group there are the laws of history, and again I am left wondering what these laws are implied to be. At the UN school there is obviously an attempt at a holistic approach to the syllabus, and, not surprisingly though regrettably, this is the only institution in this survey which teaches explicitly about the United Nations Organisation. The Heidelberg school gives the impression of a very thoroughly planned treatment of history as part of an 'Integrated Social Studies' scheme with the emphasis preeminently on European as distinct from world history. In contrast, the accent in the Paddington Australian school seems to fall more on 'world history until 1950' with an insistence that history reveals that individuals and societies cannot be rapidly and funda-

mentally changed and a strong moral implication that what history is about is the story of the gradual evolution of all societies on Western democratic lines. It is encouraging to learn from Jannali High School, New South Wales that the girls there are urged to explore the broader issues: 'Asian history since c1600 in which the study of China or India and a related civilisation is intended to challenge assumptions implicit in European attitudes to Asia and foster a fresh approach; and Revolution in the modern world in which students must study the revolution in France or Russia (compulsory) and one other of the 1848 revolutions, China or The Third World since 1945 (two of Indo-China, Chile, Cuba, Algeria or Kenya). Students must also explore some of the broader issues associated with the phenomenon of 'revolution' e.g. definitions and theories, the role of leaders, social groups, ideologies, terror, propaganda, guerrilla warfare and counter-revolution.'

In general summary, the content of most history teaching as here presented is still strongly nationalist with more or less strong ideological convictions in a world which is still not treated as a whole.

How is History Taught?

The answers are plain and unvarnished. Pupils in the Ukraine are provided with guidelines from the Ministry of Education of the facts that clearly illustrate history as the story of class struggle, which they are then expected to absorb. Sister Garry in Sierra Leone obviously has an uphill fight against the prevailing methodology of rote-learning, but she makes three points which should be noted by history teachers in all parts of the world. One is that rote-learning can to some extent be combatted by encouraging biographical studies; another is that in those societies where technological change has been swift and sudden, the developmental approach to history is unhelpful — cow to mechanical milking perhaps, but not foot-carriage to cycle to car to airplane because for most students it has been and is foot to airplane and the intermediate stages do not ring any bells. Thirdly, this contributor draws our attention to the fact that how children learn about the time process in history must largely be deter-

mined by the ways in which their own societies experience time e.g. the contrast between African and American time as experienced in different tempos of living. In India, too, it must be hard to struggle against the tyranny of textbook and rote-learning, though in the New Era school 'a wholesome compound' of history within the framework of social studies seems to be achievable and to act as an antidote to these evils. In New York at the UN school the lessons of Piaget with regard to the development of time-sense in children have been learnt and applied, and a strong sense of sophistication in the methodology of history-teaching seems to emerge. This does so even more in the contribution from Germany with the contributor's emphasis on 'Problem-Orientated History Teaching,' and — an unusual and striking element in methods of learning history — real attention paid to the role of the negative and of the tragic in human affairs. Finally, our Australian colleague once again strikes a practical note, emphasising that there is a place for the art of memorising in the study of history and for frequent tests, but she betrays her real gift and style of teaching through the remark, 'I bring books to the classroom and "sell" them.' I bet she does, but again I wonder what are her criteria of sales-values? With the exception of the two international schools the answers on methodology are lamentably apparent, rote-learning, textbook addiction and the teacher's 'because I say so' authority.

A Word to the Clients

This is the kind of message I would like to send to those millions of boys and girls who are at present being exposed to such diverse versions of the history of mankind:-

START by recognising that all your as well as anybody else's forebears share a common origin. Our primitive needs were the same; our story at least until the Neolithic Age is basically similar and concerns the food we ate, the shelter we needed and the social communications we used for our mutual sustenance.

GO ON to realise (a) that our paths only really began to diverge less than 10,000 years ago and (b) that in most parts of the world as recently as 500 years ago our forefathers

all shared the same destiny, being tied to the soil and (c) that it is only very recently indeed that most of us have become industrialised and urbanised.

CONTINUE to stare at the brute fact that in the second half of the twentieth century if we are to survive as a species, we must rapidly learn to modify our divergences for the sake of mastering the three basic problems of population control, food production and distribution and environmental pollution.

FIND OUT (a) what were the values which enabled primitive man to survive, (b) which other values, material and spiritual, did the various civilisations of the past revere and (c) how compatible with or inimical to each other were they, and what values do we in fact all of us share to-day in our global village?

SEEK a reassuring liaison with the past by latching on to it: the use of history is indeed

to 'to light the present hour to its duty.'

In a recent BBC talk (See **The Listener** 21 June 1979: What Luther says to Marx) the speaker speculated on the paradoxical significance of the survival of the old Lutheran cathedral in the Alexanderplatz in East Berlin: 'the preservation of a piece of the past,' he said, 'may prove to have more results than was officially intended and to provoke more questions than it ought to answer. In the German Democratic Republic, paradoxically, it may well prove to be the past which keeps the future open.'

Not only in the German Democratic Republic, but everywhere History, properly apprehended, keeps the future open, and that is perhaps the best justification for learning it.

JAMES L. HENDERSON

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The World's Children: How are they Faring?

Marilyn N. Maxson

Some years ago, while I was teaching in a small desert town, I went to visit the home of one of my first grade students. I found nine people living in a two-room shack. Two double beds, two dressers and an overhead electric bulb filled the main room, while a refrigerator, stove, and table were cramped into the second room. The house had no bathroom, no running water, and no storage space. All the family owned was contained in this rented hovel.

Even in Arizona the winters get cold. The family had two small electric heaters, few blankets, and no winter clothing. One look and I ceased to wonder why Anna came to school with lice, dirt caked to her body, and an odor that precluded any child from sitting next to her.

In the year that Anna was with me I was able to get some churches to help with food and clothing, but until her grandmother died and she was sent to live with other relatives on the Indian reservation, there was no change in her living conditions.

At the time I did not think much of the fact that she learned something about reading and writing. I took it for granted that once in the classroom, given a good lunch, she would learn. She did not learn as fast or as much as I thought she should or could. But, then I had never been cold or hungry.

One weekend last February in the middle of a biting cold front, my furnace went out, and I began to experience what my mind had known. Sitting in front of a small electric heater, hour after hour, with clothes piled thick, I felt the lethargy of cold take over telling me not to move, not to think, not to do anything but try and keep warm. I did not read, write, or plan for classes. I simply sat. But what I had not predicted was my reaction

when warmth finally returned two days later. I continued to sit savoring the feel of it. Work was to wait until my body had returned to the feeling of comfort and well-being.

I don't know whether or not Anna felt the same way in the classroom. I do know she liked the classroom because she smiled and laughed a lot; she simply did not learn very much while she was there. From what I have read and discussed with others, I don't think Anna's case is very unusual. In fact, like many of the world's children, she is underfed, underclothed, undersheltered, and underloved. While psychologists, among others, continue to exhort us about how children who lack sufficient food, clothing, shelter, and love cannot concentrate on education, we have evidence that some individuals override these conditions to become 'self-sufficient, courageous, pragmatic, patient, and compassionate human-beings'.⁽¹⁾ Unfortunately, we still know very little about how the lack of basic needs affects the education of these children. Nor do we know much about what teachers can do to make education more meaningful for them. Why do some (few) children survive despite their conditions while others fall prey to them?

Fulfilling Needs

Like Anna, children who have many unfulfilled needs tend to:

'“(a) question their own self-worth; (b) feel inferior, particularly in the school situation; (c) fear new situations rather than feeling that they are a challenge to growth; (d) desire to cling tenaciously to the familiar (e) have feelings of guilt and shame; (f) have limited trust in adults; and (g) respond with triggerlike reactions to apparently minor frustrations”'.⁽²⁾

These children not only lack sufficient food, clothing, and shelter, but they frequently lack the more intangible needs of love, hope, and identity. As teachers, we might be able

This paper was originally presented to the World Council for Curriculum and Instruction at the ASCD National Conference, Detroit, Michigan, March 1979.

to alleviate some of their more basic body needs, but it is much more difficult to assess and provide for something that you can only indirectly see, feel, and hear.

In the United States we have some very real documentation of what happens to people who are degraded, driven into poverty, and deprived of their hopes, dreams and aspirations. Over 100 years later, the American Indian is still fighting for his identity, still living predominantly on a reservation, and still attempting to ward off the effects of poverty, disease and alcoholism. He has had to build a new identity for himself. He has had to find new hopes and dreams. And, to be successful, he has had to assimilate into the dominant white culture. Some very few have made it, but many have not.

Perhaps it is the loss of these more intangible needs that forces people into bitterness, resignation, despair. When you lack hope of ever improving the conditions of your life, you are forced to fall back on your 'survival self'. (3) Mere survival seems to breed a day-to-day orientation. What food I had yesterday may not be there today. Tomorrow is too far away to worry about. I might not be here. Is it any wonder that some people become fatalistic, and have little desire to do anything else but exist?

Unfortunately, as Fritz Redl and David Wineman document, the behaviour patterns of need-deficient children are developed rather early in life. (4) By age seven to ten, some of these children are so ingrained in their way of life that intervention, even to the point of removal from the situation, is both ineffectual and futile. Children who have spent the first few years of life rejected by significant adults and society, at large, learn to depend on their own instincts and sense of survival. They develop their own set of beliefs and values that allows their 'selves' to remain intact while placing the blame on someone or something else. Excuses of 'he did it first,' 'he had it coming to him,' or 'everybody else does it,' allow many children to escape any conscious blame they might feel. Other children resort to such rationalizations as 'why should I worry? I can't do anything about it anyway. It's God's will (or any other supreme being).'

Group Behavior and Self Concept

Rationalizations children develop for their behavior come from contact with others. How children relate to others, in large measure, is determined by how parents, and significant others, have treated them during their early years. The child who watches his father beat his mother, and who in turn has felt his mother's angry blows to himself, sees coping with anger as striking out at others. The child who hears her mother screaming at her father when she is angry and then has her parents scream at her when they are angry learns that one handles anger by screaming.

As children come in contact with others outside their own family, they bring all their early experiences and their perceptions of those experiences with them. They expect to be treated as they were at home. Adults should either like them or hate them. They are either to be trusted or distrusted. They can be controlled or they are controlling. While other adults may treat them differently, they have only their previous learned patterns of relating to call up. Even when an adult's behavior toward a mistreated child is kindly, it takes an extended period of time before the child evidences any change.

Peers, however, are a different story entirely. How do others see me? How do I want them to see? Can I control them? Should I lead or should I follow? By the time children are eight years old, they are well aware of their peers, and they have begun to establish groups. While group structure may shift and change, by the age of 12 or 13, the patterns have become much more rigid, and entrance into a new group is difficult to achieve. Within their own group, children have established fixed ideas of how to view others. Strengths and weaknesses of those outside the group are quickly assessed, and their treatment of others is based upon those ideas. (5)

During the teen years, the peer group takes precedence over all others. What peers do, what peers think, what peers value, affects what the individual child thinks he or she should be doing, thinking, and valuing. Unless the group recognizes the adult and grants him or her authority, the adult can have little to no control over the child. (6)

Each country has examples of the strength of a child and his/her peer group. One 12 year old emigrant student, describing Russian education, noted:

'We were graded on a scale of 1 to 5. But even if you did nothing at all you would get at least a "3". Why? Because the teacher could be punished for too many failures and **the children knew it**. She could lose a chance at promotion and the principal might accuse her of being a poor teacher' (7) (emphasis added).

Groups provide children with feelings of self-confidence, belonging, identity, and importance. Much of their self-image is entwined in the group. To break with a group because of conflicting values with the home or society means, for many children, destroying their link to what little acceptance and belongingness they have found. Few children possess the strength to go on alone. For the most part, then, whatever expectations the group holds, the child will act, whether it is violating adult norms, or getting high grades.

Each child, within a group, is an individual with his or her own particular needs, wants and desires, strengths and weaknesses, hopes and dreams. As Herb Kohl points out, no child has one particular image of the self; rather, he or she holds a number of images. (8) One image may be bound to the group; another to the family, and still another to a private world of dreams and nightmares. Unfortunately, as educators, we tend to label children as good students, or poor students, socially well-adjusted, or loners. Rarely do our labels allow us to see the complexity of the whole child. In worrying about his or her intellectual development, we forget about all the child has brought with him or her to the classroom. How many times do we expect a slow reader to be slow in everything else? How many times do we expect a problem child to be a problem in everything? We tend to hold singular images of the child, and while we occasionally get surprised, the image rarely changes.

People are complex whether they are rich or poor. The child who is poor and a minority brings to school just as many images as the child who is rich and of the majority. The images are merely different.

'Some of the images are of the strength of the community and the people which keeps life going under intolerable conditions. Others are images of hopelessness and resignation. Still others are of overthrowing the people who control their lives and having power. These images are complemented by images of assimilation into the majority community or of working for the people with the power and developing a base for oneself. Images and fantasies of power and powerlessness are constantly present, and part of growing up in a poor community consists of sorting out these images and deciding how one will relate to others members of one's community and to people outside it who have control over it.' (9)

All children, as they grow, must make some decisions about how they will relate to other people outside their family and community. As educators, we can broaden their choices by making them aware of differences, by showing each child that we respect them as a person who is unique with worth, talent, and feelings that are solely their own, and by believing in ourselves as capable, talented, thoughtful, compassionate human beings who are educators.

Beliefs, Values, Attitudes, and Stress

No matter from what culture children come, they hold a number of beliefs and values about the world and their relationship to it. As long as the school recognizes and perpetuates those beliefs and values, the children feel comfortable with the school setting. Problems arise when school values differ from those practised at home.

The child who comes to school believing that one shows respect by looking down when the teacher speaks has a difficult time understanding a teacher who keeps saying, 'Look at me when I speak to you.' Confused by the difference between home and school, the child may withdraw, containing tension within the self until a much later time when he or she may erupt in a storm of violence. Or, the child may choose to overtly display the tension he or she feels by throwing things, picking fights, or challenging the teacher's authority. Haven't most of us been backed into a corner by a child who says, 'Make me!' And,

while we may win the first round with the very young child, our colleagues frequently lose to the child who is older, stronger, and more knowing. Age is no indicator either. I once watched a six year old terrorize an entire classroom and teacher. He was three feet of muscle, meanness, and anger, who could walk the length of the hall on his hands. He knew that no teacher, or the principal for that matter, was going to **make him** do anything without feeling the physical consequences of the attempt.

Bridging the gap between differing value orientations is difficult at best. It takes rare individuals to cross values lines. Even if we agree with Florence Kluckhohn and Fred Strodtbeck that all societies have differing dominant and variant value preferences that stem from attempting to find solutions to the same common human problems,(10) it is difficult to recognize that another's value preferences may be equally as good as one's own. What typically occurs when value lines are crossed is that:

'Most . . . take the safest way out by clinging to their old identity; that is the pattern followed by the majority of teachers and, not surprisingly, by the majority of children. Both sides may be willing to (or have to, under the law or employment structures) play along a little longer as if they were still feeling each other out and allowing some benefit of doubt. But in fact both may simply be operating in a pretense context, awaiting the first break for getting away clean.'(11)

Reaching Them Educationally

What can we as educators do to reach these children who lack many basic needs, possess differing value orientations, and/or lack a poor self concept? First, we must remember that school cannot do everything. We cannot do what every other institution in society has neglected to do. If our society really believes that children should not be hungry, cold, poorly clothed, full of despair and resignation, then we need a political, economic, legal, and social commitment from society — not just an educational one. Nonetheless we cannot give up hope of ever making a difference, either. We know of many examples where teachers have had a real and lasting

effect on a child's life.(12)

Our best asset as educators is our attitudes towards our students. Research has documented that our attitudes influence children's behavior.(13) How we feel about them is recorded in the work they produce for us. When we reject them by word, action, or just plain ignorance, we are telling them that they are 'no good, worthless human beings'. While I think most of us would like to deny that we feel that way about any child, I imagine that we have all had some experience with a child we knew we could not reach. Sometimes, we have literally shunted that child to the back of the classroom. Other times, we have had him or her moved to another classroom. Occasionally, we have quietly suffered through the year, expecting nothing (except possibly trouble) and getting just that. What we generally forget is that children who are cold, sick, tired, hungry, or rejected often become mean and withdrawn, not because they want to. They never had the choice. They are simply afraid, and they act on their acquired survival habits. Because we make one attempt at reaching out to a child and fail does not mean we should give up. It may take weeks, months, years before our efforts are rewarded with the trust of one individual.

Perhaps the biggest obstacle we, as educators, must overcome is our tendency to label, and in labeling, to judge. To what culture a child belongs should not matter. Because a culture is different does not make it better or worse. The appellation 'culturally deprived' assumes that a child lacks any culture. All cultures have their own set of beliefs, values, and attitudes, a sense of self, and a sense of belonging to what group is theirs. We cannot assume that because children attend school they necessarily want to adopt the school's beliefs, values, attitudes, sense of self, or sense of belonging, or that they want to accept the choices we make for them. We can introduce our standards and ideas to them, but we should not be attempting to indoctrinate them. They are individuals, and as such, we must respect their rights and choices.

In this International Year of the Child, we need to ensure that each child, regardless of

race, color, sex, religion, or national or social origin, is guaranteed a free education with qualified, concerned, humane teachers.(14) We must guarantee that each child has the right to become a useful member of society and to develop individual abilities. And, as educators, we must attempt to foster the spirit of peace and universal brotherhood within each child. Let us try, in this year and in the years to come, to develop kind, thoughtful, caring individuals by being kind, thoughtful, caring teachers.

MARILYN MAXSON

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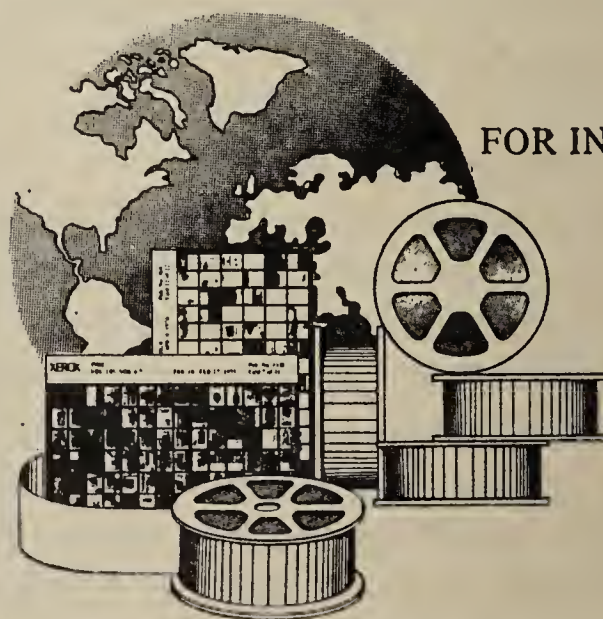
Marilyn Maxson is assistant professor of education in the Division of Curriculum and Instruction at Virginia Polytechnic Institute and State University. She teaches courses in Social Foundations of Education and Elementary Social Studies, and manages the Roanoke City Model of Student Teachers. Primarily interested in children as persons, her most recent publications include articles on student rights and moral education as it relates to religious issues.

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The United Nations: Your Window on the World

Marion R. Brown, WEF Representative to the UN

Have you recently reviewed your thoughts of WEF in the context of our privileges and responsibilities related to the activities of the United Nations? For example, think of WEF, our voluntary, non-profit, non-governmental organization (NGO), along with other NGOs, as representing segments of the world's people. Our organization exists, as do other NGOs, to promote the purposes, interests and goals of its members. There is a growing trend among the governments of the world to accord status and recognition to NGOs as expressing the views of the people and to listen to them as a voice of public opinion. At UN Governmental World Conferences facilities for meetings and communication with NGOs at parallel meetings are increasingly being expanded.

Our Fellowship, founded after World War I, in 1921, expresses purposes and goals aimed toward the improvement of education worldwide. Through the years we have seen that there grew up among members a very broad view of the directions educational improvement may take, but always within a framework of certain basic principles, purposes and goals. These principles, purposes and goals proved to be the ones expressed by the peoples of the nations who united in 1945 to frame the UN Charter, following the holocaust of World War II.

We find, therefore, that in the UN and its 17 specialized agencies such as the UN Educational, Scientific and Cultural Organization (UNESCO), the World Health Organization (WHO), the UN Development Programme (UNDP), the UN Environmental Programme (UNEP), we have a means created and supported by the governments of 151 Member States, for the achievement of purposes and goals voiced by the world's people following the holocaust of World War II.

1921, 1945, 1979

Now we have an opportunity, unprecedented in the history of humankind, for global promulgation and realization of those purposes and goals we believe hold the greatest promise for our own welfare and for the well-being of all the world's people. We have gone a long way since 1945. How can we, as members of WEF, representing our segment of the world's people, fulfill our part in carrying us forward toward the achievement of the purposes and goals we have sought since 1921 and join with the peoples of the world in expressing in the formulation of the Charter for a United Nations?

Today at the UN

At this time, your WEF representative and alternates, and members of the New York Chapter are involved in preparations for carrying out the UN General Assembly's Resolution proclaiming the International Year of the Child (IYC, 1979), the Conference on Science and Technology (Vienna, 1979), and the 'Women's Decade — Preparing for the Eighties.' Plans include WEF volunteer committees and cooperation with members of other NGOs for: visiting schools and universities, meeting with students, faculty and parents; disseminating UN resource materials; meeting with citizen groups; holding local and national conferences; preparing press releases, planning and requesting time on local and national TV networks. It is hoped that in all countries WEF members will be in contact with one of the UN Information Centers, located regionally around the world, to secure information and resource material for dissemination.

Both the IYC and the Women's Decade have been a part of the effort to advance the cause of Human Rights and the rights of every person to education, conservation of health, and medical care, freedom of speech and press

— all those rights which enable the society and the individual to benefit from the optimum development of the person's potentialities for the welfare of the whole. Since these are also the purposes and the goals of WEF we have a special responsibility and involvement in carrying forward the intergovernmental efforts in this direction as they are expressed in the Charter and in the actions taken by the United Nations and its specialized agencies. We are proud of our many dedicated members who have been and are now leaders in action, writings and research, committed to the accomplishment of the purposes and adherence to the principles of the UN Charter: 'We the peoples of the United Nations determined:

To save succeeding generations from the scourge of war . . .

To reaffirm faith in fundamental human rights . . .

To establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and

To promote social progress and better standards of life in larger freedom.'

MARION R. BROWN

Marion R. Brown; B.A., political science, M.A. international law, Ph.D. social psychology, Columbia University, New York. Her experience includes 15 years



as a teacher of social studies in public secondary schools, 6 years as assistant, and 6 years as associate professor at the City University of New York. During that time she also served for three years as the editor for a CUNY Division of Teacher Education publication, and as guest editor for the US Section January/February 1975 issue of **The New Era**. She has authored articles and reviews in professional journals, and at present is actively working to promote environmental education and global education. In pursuit of this interest she is a member of the Board of Directors and vice-president of the Weis Ecology Centre, Ringwood New Jersey. Marion is an active member of the New York Chapter. She attended the WEF conference in Tokyo in 1973, and at the 1978 conference in Michigan she led a workshop on environmental education.

BOOK REVIEW

'Children's Acquisition of Mathematics' by Ernest Choat, NFER Publishing Co. Ltd., 1979, Price £4.75 (ISBN 0 85633 154 6).

In the late 1950s, primary education in England & Wales became involved in two movements in the field of teaching 'mathematics': a 'modern approach' to the teaching of 'orthodox arithmetic', and a more enlightened approach to the teaching of 'modern mathematics'. Ernest Choat's research work started during this period of change. He has enquired into the ways young children acquire mathematical understanding with a determination reminiscent of those who made vital discoveries in the field of medicine in the past century; and there can be no doubt that he has made a significant contribution to our understanding of the very real world of classroom practice.

The irony of it is that Dr Choat is not 'officially' a teacher of mathematics. And yet he demonstrates in this book that he has an advanced understanding of both modern mathematics and of child development. He also has an eye to the politics of the classroom and to the more public cry for 'standards' in numeracy in the time honoured usage of this term. Imagine a situation wherein skills in number are acquired **within** the framework of a growing understanding of **real** mathematics, mathematics which make sense in this contemporary world. This is Dr Choat's area of enquiry. His latest book reveals that he has located a pathway to an increasingly deeper understanding of the ways this fundamental area of learning is to be explored. A fascinating piece of work.

L.A.S.

WEF Annual General Meeting and English Section Day, 1979:

A personal view

Graham Baines, Education Department, Redland College, Bristol

Some sixty WEF members, including Prof. Sam Everett from the United States and Francine Dubreucq from Belgium, together with friends from the bodies collaborating on the previous year's six centre project, gathered at the Commonwealth Institute in London on 18 and 19 May 1979.

On the Friday the Annual General Meeting of the Fellowship, chaired by James Porter, was preceded by a talk by Joseph Lauwerys, a former chairman, on 'The Moral Dimension' which it is hoped to publish in a future issue of *The New Era*.

On the Saturday was held an English New Education Fellowship workshop consisting of discussion groups stimulated by short introductions by an unusual galaxy of ENEF speakers on 'Education for Self-Discovery'. Suffice it here simply to list their names, with many thanks for their contributions, and to follow with a critical review of the day's proceedings by our friend Graham Baines, an experienced educationalist from Bristol but a fairly recent ENEF member.

The introducers were: Peter Abbs, Mr Bate, Peter Cadogan, Dorothy Clark, Tony Clayton, Catherine Fletcher, Roy Harris, James Hemming, James Henderson, Norman Kirby, Clive Peters (chairman of ENEF Council), Ken Smith, Margaret Roberts.

It is many years now since I came to the conclusion that the main value of most conferences is that they provide a socially acceptable way of bringing people together to talk to each other on a personal basis. The formal programme is necessary both in order to provide the participants themselves with a justification for attending and (where appropriate) to induce their employers to allow them to do so.

I did not, therefore, attend this ENEF conference with any great expectations of fresh enlightenment. The full range of personalities was on display in the course of the day, from those at one end of the spectrum who were genuinely and painfully seeking enlightenment to those at the other who felt a compelling need to offer it. One of the more encouraging features of ENEF conferences, however, is that most people do try to listen to each other and the common conference syndrome of contributors parading their own pet panaceas without overmuch regard for anything that has gone before was a comparatively rare phenomenon on this occasion.

In terms of stimulating a wide exploration of the central theme the conference was carefully prepared and the provision of a variety of introductions to each of the three main topics was extremely effective in this respect, achieving a high level of participation throughout. It was clear that a good deal of hard work had gone into this aspect of the organisation. While (as one would expect in such a gathering) contributions were generally intelligent and articulate there were areas of discourse where the discussion sometimes seemed to me surprisingly unsophisticated. The concept of 'democracy' seemed to suffer most from this: the naivety of some of the assertions about 'true democracy' and 'real democracy' was rather reminiscent of the Oxford Union! While the basic notion of democracy may be a relatively simple one its practical interpretation in specific contexts is often extremely complex and fraught with intrinsic difficulties. In addition to this, arguments about democracy are rarely posed in very helpful terms. While the contenders may feel that they are arguing for democracy against its negation they are usually arguing about who should be better represented and

who should be less well represented according to some implicit criteria of their own. (My own private criterion of democracy is whether or not the procedures lead people to come round to my way of thinking!)

Related to this, another feature of the conference that I found slightly surprising was the number of people who, although far from young physically, appeared to retain an essentially youthful conviction that this or that change in the organisation of education would produce a dramatic improvement in the situation. To take an example related to my earlier point, it was suggested by one participant that the election of heads by their staffs would transform schools. Now it may well be that such a change in English schools in 1979 would indeed prove beneficial **on balance**. But it must be at least 15 years since I discussed the actual effects of this procedure with a number of teachers in Finland (where heads of secondary schools were elected from and by their staffs for a fixed term of, I believe, five years at a time) and found that there were very mixed feelings about its value. While it solves some problems it also creates others. Unfortunately this appears to be characteristic of all organisational changes in education unless they reflect fundamental changes in attitude and belief.

Even so, I too retain one or two childlike convictions and among these is the belief that one of the aspects of conference organisation that would often repay far more serious consideration is the formation of groups. To be frank, the manner in which the groups were formed at this conference was 'a puzzlement'. What, I wondered, was the rationale underlying the allocation of people to the three discussion groups on the basis of where they happened to sit down at the first plenary session? Could it be that this was intended to achieve a random distribution? If so, I would suggest that the way in which people are distributed on such occasions is far from random — as someone was quick to point out, for example, all the people coming from a single institution may well be sitting together. Just how groups should be formed on any particular occasion depends on how the main objectives of a conference are conceived, and one cannot go into all the com-

plexities here, but I should like to suggest three general principles which I believe to have wide validity:

1. that one should start from the assumption that individuals should be free to join which groups they choose unless there are explicit reasons for restricting their choice;
2. that when some constraints on choice are felt to be necessary individuals should still be left with the maximum degree of choice within these constraints;
3. that unless there are explicit reasons for not doing so, the rationale of the constraints should be explained to people and their co-operation sought.

In this particular case we appeared to have the worst of both worlds. After three discussion leaders had introduced the first topic, for example, it seemed reasonable to assume that people would be free to join the leader whose approach most appealed to them. Alternatively, one might have sought to establish groups with the widest possible range of pressure on people to go where they were sent, but in terms of relevant experience. In fact, neither condition appeared to apply. There was a measure of background experience the groups appeared to be quite unbalanced.

So far as the final plenary session is concerned, I must confess to some uncertainty about its intended purpose. While the variety of introductions to each topic was, as I have indicated, highly effective in promoting an exploration of the central theme, by the same token this approach also ensured that the discussions would be extremely diffuse. Thus it was highly improbable that such a structure would lead to any kind of consensus regarding the next step. It is in fact extremely difficult to achieve any sense of development in a conference lasting only a single day, unless the objectives are very limited and precisely defined. One reason why the conferences in the series entitled 'New Themes in Education' at Dartington are probably the most constructive educational conference in this country is, I believe, that each evolves over the best part of a week. It is perhaps because the organisers of this ENEF conference realised that its structure virtually precluded the emergence of any coherent plan of action

that they provided three articulate speakers to initiate the final plenary session with proposals that they had clearly defined before the conference began. Inevitably it was these proposals that dominated the final session and since these were related only loosely to much of the day's discussion I found the device rather unsatisfactory, but the proposals themselves warranted serious consideration. As I understood them, they were:

1. a campaign to end all external examinations in our schools;
2. a campaign to promote a far greater role for the expressive arts in the schools curriculum;
3. a campaign to end the dominance of 'certification' in our society, so that people are treated on their individual merits at a more personal level.

I must confess that I was less clear about the nature of the last proposal and I hope that I am not misrepresenting it, but it appeared to be based on the view that we rely too much on 'paper qualifications', for example in employing and promoting people. Most ENEF members would probably sympathise with this view at an intuitive level but its practical implications have to be carefully considered. While 'certification' undoubtedly has some undesirable features one has to be reasonably sure that the practical alternatives are not even more objectionable.

Clearly, a similar problem arises in regard to the first proposal (with which it is clearly linked) but here I feel that we are on somewhat firmer ground, in that this proposal is both more specific and related to a more specific context, and moreover one with which most of us are personally familiar. As one participant pointed out, all three proposals can be seen as related to each other, and certainly as consistent with one another. For example, I would regard the need for children to have far greater opportunities to develop through the expressive arts as one of the primary arguments for seeking the elimination of external examinations. It may well be, therefore, that although these proposals were in a sense simply grafted on to the earlier discussions they do nevertheless provide a useful lead into the next stage of the debate. Possibly the first two at least could

be integrated into a single coherent objective whose implications could be explored in detail at a more highly focused conference, with a view to hammering out a clear policy for the ENEF in the immediate future.

So much for the formal aspects of the conference. To return to where I began, I met and talked to a number of interesting people in the course of the day. I also met a very likeable young woman — and what more could one wish for on such a glorious summer day!

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Debate and Decision—some case-studies

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Debate and Decision—some case-studies

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Debate and Decision — some case-studies

'A man digging knee-deep in a muddy ditch,' wrote Edward Thring, 'with banks so high as to shut out the landscape, in a hot sun, and with a permanent swarm of flies and gnats round his head, is no unfair description of the life of many a deserving teacher.'

Well, up to a point. Thring was boldly right to bang and shake his fist at all those arm-chair and committee-room theorists who make recommendations to teachers without, apparently, the slightest idea of the day-to-day practicalities of a teacher's life. But his metaphor was wrong (as of course he himself would have been quick and impassioned to emphasise) insofar as it doubted that teachers can and do engage in careful and creative thought and action.

The first four articles in this issue of *The New Era* are all by classroom teachers. They are very down-to-earth — very hard-headed and hard-nosed. Also, they reflect impressively careful and creative thought.

The first describes the development of a Social Studies unit on Rights and Responsibilities in a school where the academic pretensions of the students are perhaps lower than average. It examines in some detail the problems of selecting appropriate content and method, and discusses frankly failures as well as successes. A continuous theme is the search for ways of enabling students to experience, physically and emotionally, concepts such as rights, interdependence, inequality and discrimination. It is suggested that real understanding — the kind that affects behaviour — is not likely to emerge from a purely intellectual approach. Nor, the article concludes, will it do so if the organisation and climate of the school are at variance with the aims of the course.

The description of India Day illustrates another approach, this time with younger

pupils. A whole school day and an evening were spent in a celebration of Indian life and culture, with many people in the local area involved as helpers and visitors.

The preparation for a visit to Tanzania by students from Stantonbury reflects a similar degree of community involvement. The whole venture was also, like India Day, closely tied into the regular curriculum. In scope, however, the preparation and visit are singularly ambitious, and may give cause to reflect on the extent to which the variety of learning experiences offered to students is often limited by a lack of imagination and drive rather than of financial resources.

The World Studies course at Groby Community College is one of the first of its kind in the country. David Selby and his colleagues write about the strategy and tactics which they are using to gain acceptance for it, and about their problems and successes.

A characteristic common to almost all the activities described here is that they give rise to a close involvement of staff and students with people living in the surrounding area. A reader of these articles might therefore quite appropriately ask whether this is perhaps a necessary condition for successful work in World Studies: can students realistically be expected to develop an active concern for the wider world if their school is not making positive efforts to break down the barriers immediately round it?

A school making extensive use of the experience and expertise available in the locality, frequently inviting visitors to come in and students to pursue their concerns and research outside where necessary, is one image suggested by the articles that follow. It is strikingly different from Thring's image of the muddy ditch.

A Continuous Process of Change and Refinement: a course on human rights and responsibilities

Simon Fisher, Christopher David, Berna Fitzgerald, David Small, Hartcliffe School, Bristol

Hartcliffe is an 11-18 comprehensive school with some 2,000 pupils, situated in a large council housing estate on the outskirts of Bristol.

This article looks at a part of the Social Studies curriculum, which is taught to nearly all 4th and 5th Year pupils. It describes how a team of teachers is attempting to bring world issues to life for largely early-leaving, non-academic pupils. It examines the issues at stake as the course has been revised over the last 18 months and discusses the emphases placed on experiential activities. These are seen both as arousing the interest of pupils and as a powerful means to promote understanding and active social concern.

The article describes a continuing process, not a finished product. It suggests finally that unless the school climate and structure reflect the values embodied in the course, pupils can be expected to learn little of what is intended.

Social Studies at Hartcliffe

The staff handbook produced by Hartcliffe School for new members of staff starts, like numerous other school publications no doubt, with a sweeping introductory section on the aims and objectives of the school. Reference is made to the need to teach and organise pupils in a way which will be 'relevant to the lives they will lead', to give them 'a truer appreciation of modern society' and of 'the points of tension which may help the next generation to develop more just, humane and satisfying ways of living.'

Agreement on generalised aims such as these is easily attainable; attempts to specifically relate certain areas of the curriculum to their realisation give rise to prolonged discussion, dissension and doubt.

Hartcliffe is a large split-site comprehensive on the outskirts of Bristol. Its pupils come mainly from the surrounding council estate, while there is also a significant minority from a nearby private development. The vast majority leave school at the earliest opportunity, although enough stay, for one year at least, to constitute a viable sixth form.



The core curriculum for the fourth and fifth years includes a compulsory social studies course which has been developed by a staff team over the past five years. It consists of five units, each lasting one term, and covers the following topics: The Individual and Others, The Urban Environment, Work and Leisure, Communication, and Rights and Responsibilities.

A close examination of some of the methods and materials used for the unit on Rights and Responsibilities, and of the continuous process of change and refinement in which the staff teaching it have become involved, illustrates many of the problems arising from attempts to make world issues come alive for the early-leaving, non-academic pupils of a

school such as Hartcliffe.

The unit was first introduced into the Social Studies programme in 1977. During the term preceding its introduction, lengthy, sometimes heated discussions took place as the Social Studies staff team attempted to define which issues should be given priority, and the best methods of putting them across.

Pupil-initiated projects take three to four weeks of each term's work in Social Studies, leaving only seven or eight double lessons of just over two hours to tackle issues which might be considered basic to each unit. The restrictions of time were not fully appreciated in the early stages, as the original ambitious statement to the C.S.E. board shows:

- Subject matter to be tested in the exam**
- 1—An overview of the scope of the unit and an understanding of the basic concepts of Rights and Responsibility.
 - 2—Children – the respective rights of children, parents, teachers at home and at school.
 - 3—Rights and Responsibilities of people under age in relation to the law, police and the courts.
 - 4—The concepts of Rights in relation to those in the Third World who do not have an adequate standard of living and the responsibilities of those who do. Some understanding of their causes and consideration of possible action. (Case-study of Zambia.)

TABLE ONE: RIGHTS AND RESPONSIBILITIES
Programme for Summer 1979

Week	Topic	Method/Resources
1	Introduction to the concepts of rights and responsibility.	Visitors with first-hand experience of the denial of rights. (Chile, South Africa). Stories of people deprived of rights in UK and overseas. Booklet. Pupils write own Charter of Rights. Relate to UN Charter.
2	The extent of inequality-contrast between rich and poor.	'Cake and Coke' Boardgame — Poor Man's Cakewalk. Booklet. Role-play.
3	Issues of control-Idea of rich countries' responsibility.	Film: Spare a Thought. Booklet. Zambia/UK simulation.
4	Immigration In its global context — Race Relations and Ethnic Minority Groups In the UK.	Hoax 'letter' from Magistrates Court. How much do you know? Quiz. Booklet: examples of discrimination : facts about immigration Pupils prepare own quiz for parents/adults on knowledge and attitudes.
5	Race Relations and Ethnic Minority Groups continued.	Visitors from ethnic minority groups discuss their experiences in the UK. Structured Essay. Wall Display.
6	Rights and the Law — with special reference to ethnic minorities, and to young people.	Role-Play of court scene. Booklet.
7	The Law in Action.	Visit to the courts.
8	Assessment.	Preparation. Written test.
9 to 12	Projects.	Involvement, service and/or research mainly outside the school.

5—Excessive violation of Human Rights in cases of imprisonment and torture for political views.

6—A consideration of situations, both at home and abroad, where people are deprived of rights because of race, colour or sex.

What in fact emerged was a course which started with the rights and responsibilities of the pupils themselves, proceeded to compare their situation with that prevailing in the Third World, and ended, via the extreme case of South Africa, by looking at the racial tensions in Britain.

It was hoped that the projects produced by individuals or small groups during the final weeks would result in a good deal of sharing of information and insight with other members of the class and thus reflect in a small way the value of co-operation and reciprocity.

The same staff revised this outline, and all the resource materials they had produced, extensively over a period of 18 months taking into account evident failures and omissions and, more prosaically, an acute shortage of funds.

Successes and failures

Students initially tended to view the course with some scepticism, and memories of lessons which failed to motivate or provoke them were strong. A film shown on the first morning, chosen to provide a stimulating example of the way concern for Human Rights can lead to self-sacrifice, turned out to have been made after Jan Palach's death and showed only, and at great length, huge crowds of people in mourning. The often poor sound and vision reflected the secrecy in which the film had been made. Why hadn't we looked at it first? There were excellent reasons why this had proved impossible but the price in student boredom had been high. Films would have to be much better vetted in future.

Some of the students had gone on court visits during which they had had to sit through long adjournments or prolonged renewals of public licences, and one teacher had been publicly harangued by the Magistrate for the behaviour of his class, who had had to leave to catch the bus before the end of a session. Was it worth continuing with these?

The section on ethnic minority groups in Britain had occupied only one eighth of the course, and the final eighth at that. Was this a real measure of its importance?

The projects, although useful in themselves, had often concerned issues outside the scope of the course and the hoped-for exchange of information had only been casual and sporadic.

Overall there was agreement that the course seemed to touch on too many issues, never allowing pupils to explore one concept or topic with any thoroughness before another was introduced.

There were sins of omission too: Women's Rights had not found its way into the programme even though it was a live issue, verbalised or not, in every classroom. On the method side there was a serious shortage of fiction which could bring complicated or abstract ideas into personal focus.

But there had been successes too. The presence of an invited West Indian or Pakistani in the classroom ably dominating the proceedings for an hour or so had done more to break down stereotypes in a largely white school than any amount of description or factual material.

A comparison of films favourable and hostile to the South African regime had provided an excellent stimulus for discussion on the value and credibility of film as evidence, as well as on apartheid.

A court-room role-play had capitalised most effectively and enjoyably on the initial visit.

In sessions on the Third World some groups had genuinely begun to feel what it must be like to be deprived of the most elementary rights. There had been the 'Cake and Coke' simulation, in which teachers distributed unlimited fizzy drink, biscuits and cake to a few, randomly selected pupils in each class. When they could consume no more the teachers left the room for several minutes before returning to explore the behaviour and feelings of both well-fed and deprived.

An adaptation of Oxfam's Aid Committee Game had by all accounts enabled this experience to be understood in terms of global inequalities, and for remedial action to be discussed. In this version each class became the Cabinet of Zambia discussing cuts in the de-

velopment programme as a result of the falling price of copper and a reduction in aid receipts. Judicious feeding in of messages from a fictitious — and fickle — Britain provided the essential relationship with which the rich world, and led to some understanding of the meaning of interdependence. If Britain could cut off aid, why couldn't Zambia refuse to sell her copper, or even organise a cartel against her?

There were also issues of a more general nature to be discussed. How far, if at all, was it desirable to have a problem-centred course; wasn't this to impose values too firmly, too soon? Doesn't an emphasis on difficulties risk exacerbating the fatalism of pupils?

How important was it to deal with the pupils' own rights, in the context of the generally agreed overloading of the whole term's programme?

How could we more effectively personalise the issues to avoid the generalities and abstractions which students often find unpalatable?

Outcomes

The outcome of these discussions is summarised in Table One. Womens' rights and the rights of pupils themselves still could not be fitted into the revised course, despite the many reasons justifying their inclusion. The revised course does, however, reflect the increased importance attached by the team to education about immigration and ethnic minorities and to the placing of these in their global context.

Less obviously, and to a greater extent than before, it embodies the conviction that ultimately method and content are inseparable.

As the C.S.E. submission indicates, the overall aim can be no less than to influence pupils' behaviour. To achieve this the most fundamental need is for the provision of reliable evidence: facts which can be used in support of rational argument. Additionally it is seen as important to introduce certain experiences and information which will enable young people to empathise with those involved in situations of injustice and oppression. The net effect of evidence and empathy is intended to be provocative: pupils should begin to question their own attitudes, long-held assumptions and stereotypes and in so

doing, where appropriate and necessary, alter their behaviour.

More specifically, Rights and Responsibilities sets out to encourage pupils to adopt a more sympathetic interest in and respect for the rights of their fellow human beings, and to help them to actively take their share of responsibility for maintaining and extending those rights. It must therefore impinge on the real lives of pupils now — impart 'action knowledge' in Barnes terminology, not 'school knowledge' which remains pigeon-holed for school purposes, and rapidly forgotten. (D. Barnes, **From Communication to Curriculum**. Penguin 1976.)

Thus, and most obviously, the classroom needs to become a place in which mutual support and respect are pre-eminent. At its simplest, if pupils cannot appreciate the right of each of their fellows to be listened to (not simply heard) in discussion, if they cannot experience a climate in which the views of each one, however controversial, are valued and can be freely and rationally debated, they have little chance of understanding the meaning of 'rights' or responsibility', let alone becoming concerned about them in the world outside.

Experience is in this view seen as a crucial factor in learning anything of value; the emotions are to be respected as much as the intellect. In a school like Hartcliffe, with a predominance of children whose academic achievements will be very limited, such an approach would seem to be all the more important. Experiential activity in this kind of environment acts as motivator as well as a means to deeper understanding and empathy. For those who reject evidence and argument almost completely it provides a possible alternative route to questioning and self-appraisal.

Ethnic minorities

The section of the course which concerns ethnic minorities provides an illustration of how this combination of experiential activity and simple evidence can work out in practice.

The first morning began with a 'letter' to the headmaster concerning the forthcoming and much anticipated visit to the Magistrates Court, a copy of which was given to all the pupils:

Dear Sir,

Thank you for your letter of last month requesting a visit by your 4th Year pupils to the Magistrates Court. Although we originally agreed to your visit we have since had a similar request from Bristol Grammar School for the same day. We feel that Bristol Grammar School should have preference over your school as they will probably obtain more benefit from coming here, so unfortunately we have had to cancel your visit. I hope this does not cause too much inconvenience and I am sure you can understand our position.

Yours faithfully,

By the time the hoax was admitted pupils had already had some mildly unpleasant experience of discrimination and had displayed considerable indignation ('Cor, that's tight, sir!').

As an alternative one or two teachers adapted an American experiment and separated their class into groups on the basis of eye-colour. One group was then treated in a blatantly discriminatory manner for a brief period.

Following from this there was a quiz which posed a number of straightforward questions about immigration and ethnic minorities in Britain: for example, 'There is uncontrolled immigration into this country. TRUE/FALSE'. 'Since 1964 more people have left the U.K. each year than come in to live permanently. TRUE/FALSE'. It revealed to most pupils the extent of their misinformation on the issue, and a fact sheet enabled them to discover for themselves the true state of affairs. They were thus provided with the necessary means to reach a reasoned judgement and a stimulus for a vigorous discussion to follow. Many were impressed enough to put the same quiz, or another similar one of their own making, to their own parents and relatives. (Others, of course, were not.)

While the workbook for this section contained a number of personal accounts and stories which were avidly read, there is little doubt that, again, the presence of 'real people' — in this case the invited were highly capable West Indians and Africans — had the strongest and most sustained effect on pupil attitudes.

Down to reality!

It would be wrong, however, to give the impression that the Rights and Responsibilities unit leaves teachers with an undiluted sense of success, or students with an exemplary commitment to the wellbeing of their fellow humans. This account of the course to date has left little room for the frustrations teachers experience as a result of defective equipment, absent visitors or resistant students. Nor can it encompass the inevitable criticisms of structure and content which will shortly be voiced as planning meetings begin again, in preparation for the third run of the course.

As for the students, a recent visit to the school confirmed the feeling that the course was indeed achieving something, while still falling far short of its expressed aims. There seemed to be a widespread understanding of key concepts such as Third World, Moral Rights, Legal Rights, Responsibility, Interdependence, Discrimination, and an awareness of the attitudes teachers would like the students to have. Their real attitudes, however, may remain well short of those, bolstered often by inexact information, as the following comments show.

On Immigrants:

'Loads of kids they 'ave. Twelve at a time.'

'Don't like Pakis or West Indians. Don't mind ordinary coloured people though. I hate Pakis.'

and, slightly ashamed:

'I'm half-way there. Some of them are all right.'

On World Poverty:

'There's just too many people. They need birth control.'

'Oxfam helps. Sends millions of pounds doesn't it? What more do you want?'

'Britain isn't rich you know. We can't afford to send them money.'

But there are many hopeful pointers too. Comments such as these can be matched by others which show a genuine understanding and a knowledge of relevant information. There seems to be a considerably increased willingness to acknowledge that these issues are much more complicated, with global ramifications, than they had first thought. There is an obvious desire to question everything, born perhaps as much of the experiential 'tricks'

that have been played on them as of the effects of any increase in knowledge.

There is even the story of the girl who shortly after completing the course found herself on a bus in which a number of passengers were making derogatory remarks about the Pakistani bus conductor and his countrymen. Primed with up-to-date evidence about the size and social conduct of ethnic minority groups she stood up and rebutted each insult with factual information, to the astonishment of all on the bus, including herself.

The school as a whole

But much more thought is needed, there is much more work to be done, extending across all aspects of school life if a course such as this is really to succeed.

As the next team begin to consider what

and how to teach in the future, they may well reflect on the extent to which the 'hidden curriculum' — what pupils learn from the whole life of the school — is favourable or prejudicial to their aims.

Course and school must be in genuine harmony if rights, responsibility and interdependence, and other key concepts and ideas, are to mean very much for very many.

SIMON FISHER, CHRISTOPHER DAVID,
BERNA FITZGERALD, DAVID SMALL

The authors were all teachers at Hartcliffe School, Bristol, when the course described in this article was first planned and organised. Since April 1979 Simon Fisher has been working full time with the World Studies Project.

Learning about India: a project for school and community

Andrew Shaw, David Doyle, Immingham School, South Humberside

Immingham is a large 11-18 comprehensive in South Humberside. It regularly holds World Days, seeing them as a important part — but still only a part — of a wider programme of education for International understanding which includes school links (see *The New Era* Vol. 60, No. 4) and courses within Humanities.

This article is taken from the report produced by the school about the most recent Day. It shows an enormous variety of possible events and activities, all evidently enjoyable. The detail provided and the list of resources used will be invaluable to anyone considering putting on such a Day themselves.

India Day

India Day, held at Immingham Comprehensive School on 4th April, 1979, was the third in a series of World Days. In previous years similar events have been organised around America and Australasia. Although this event only involved the 350 pupils of the Lower School instead of the whole school the aims were as before. The Day was the culmination of a term-long study of life in India and allowed pupils to put their newly-gained knowledge to



practical effect. Displays were mounted, activities arranged and entertainment organised both for the benefit of fellow-pupils and visitors to the school. The latter group included

parents, friends and pupils from local junior and infant schools.

The annual World Day now forms part of a wider programme of education for greater international understanding. The school has active links with other schools in many parts of the world including Northern Ireland, Austria, Hong Kong, The Solomon Islands and of course India itself. These links involve the regular exchange of penfriend letters, photographs, projects, booklets, stamps, and so on. Aside from these links a number of pupils have penfriends in Western European countries.

Apart from the international aspect of the Day it represented an example of combining enjoyment with learning. The early years of secondary education are not dominated by external examination requirements and therefore offer the opportunity and time for interesting projects. Similarly there is also an absence of the onerous need to consider how to assess what has been learned. Too often methods of assessment determine the content of and approach to courses of study. However to those who visited the school on 4th April the success of the project as a learning vehicle was undeniable. To quote the local paper:-

'The children all seemed to have enjoyed doing their school work and are unlikely to forget what they have learnt for a long time — and they have certainly learnt a lot.'

India Day was an enjoyable day. The course leading to the Day was hopefully an enjoyable and interesting course. However we were certainly not 'playing' at education and without doubt the experience led to real development of intellectual, social and practical skills amongst all pupils and to a greater understanding of the lives and attitudes of our Indian counterparts.

The Introductory Study

Pupils undertook an eleven week study of life in India in the Humanities lessons. A lesser period was spent studying Indian literature in English, and in Design lessons where paintings, models and craft work concerned with the theme of India were produced.

As an introduction in Humanities the first

two weeks were spent on a simulation exercise — 'The Martian Map of the World' — designed to introduce pupils to various social and geographical world concepts. The following 6 weeks were spent on an introductory study of India based on a booklet produced in school and a programme of films. Each week had its own theme. These were Images and Facts; Geography; Children; Homes; Food and Clothes; Religion and finally, History. With one 70 minute lesson devoted to related films, filmstrips and slides each week, this left only two lessons and one homework for each theme. Any in-depth study was not really possible. However in the final 3 week period pupils were able to choose from a range of topics for a more detailed study. These topics, designed to culminate in a display or activity on India Day itself, were Food, Costume, Religion, Children, Modelling (Homes and Transport) and Art and Craftwork (designing the set for the Day).

A booklet was also produced in school for English lessons. It contained Folk Tales, a modern short story, poetry, a section of English words from India, Children's Names and descriptive writing. Subjects covered included Bazaars, growing food, floods and animals. This formed the basis of work in the language area.

Exhibitions

The majority of exhibitions were mounted by the pupils in the library. A substantial section of this area was devoted to a Bazaar which contained a Clothing Shop, a Grocers, a Sweet Shop and a Handicrafts stall. Visitors were able to try on a variety of Indian costumes and be 'made-up' in the Indian fashion in the first shop. The Grocery shop was stocked by a local Indian shopkeeper. Items were not for sale but the cakes, biscuits and sweets made by the pupils were a real 'sell-out' in the Sweet shop. All pupils had a trial run with cooking over half-term choosing from about 10 recipes including chappatis, rice buttons, almond halva and sufi barfi. The Food Group tried out a few more recipes before the final effort was made to stock-up the shop for the Day.

We sold handicrafts provided by Tearcraft, the Third World Marketing Group, and these

consisted mainly of cotton, jute, wood and leather items produced in Calcutta and Bangladesh. The most popular buys were knitted bags made by blind girls in Calcutta, strawcraft pictures and bookmarks and jute sikars much demanded by houseplant-loving mothers. Three hundred pounds worth of handicrafts were sold during the Day.

One of the recesses in the library was transformed into an Hindu Temple dedicated to Ganpati, the Elephant God of wisdom. It contained a decorated shrine along with holy pictures and images, was lit by candles and had its atmosphere laden with incense. Visitors were met by the priest who sprinkled them with coloured water and upon leaving they received a gift of an Indian sweet from one of the female attendants. In an adjacent area were displayed models of homes and transport. These included examples of village and town houses, shanty dwellings and dioramas of villages. Among transport models were a railway system, a river complete with boats, and an assortment of ox-carts and trams.

The other main area of the library was the Games Corner. Here it was possible to play a variety of Indian games including snakes and ladders, The Waxbill Hunt, Guardians of the Treasure-house and throwing the cowrie shells. There were also two competitions, one a Maths Quiz which included various problems and puzzles to do with life in India, and the other a Kim's Game using a selection of spices from India.

The exhibitions in the library included one on Stamps and Coins and another on Travel and Holidays, mounted by a local travel agent. In the adjoining Lecture Theatre were wall displays on the Indian Cow, Gods, the Sikh Religion as well as a wall of photographs of Indian Life. In the Canteen the entries in The Elephant Competition — paintings, poems, stories, drawings, collage, models and craft-work — were displayed along with a wall of 'Facts' about India, a Food Map which could be smelled as well as seen and lastly a display on musical instruments.

The Gooli-dunda contest was held on the playground at lunchtime with a hit of 31 metres taking the first prize. Also outside the school there was a pen containing three

THE PROGRAMME

Day

9.10- 9.30	Announcements and Music (Tannoy)
9.10- 9.30	Judging of Indian Costumes
10.00-12.00	Exhibitions open to visitors
10.40-10.55	Indian Sweet Shop
11.15	Displays (Music Dance and Wedding)
11.00-12.00	Film Show
12.05- 1.05	Indian school dinner
12.15- 1.00	Exhibitions open to pupils
12.30	Gooli-dunda contest
12.45	Displays
1.30- 3.30	Exhibition open to visitors
1.30- 2.20	Film Show
1.45	Displays
2.45- 3.45	Film Show
3.00	Displays
3.50	School Closes

Evening

7.00- 9.30	Exhibitions open
7.15	
onwards	Curry tasting
7.15	Film Show
7.30 and	
8.30	Displays (Dance and Wedding)
8.00	
onwards	Refreshments
8.30	Music and Song
9.00	Presentation of Competition Prizes

calves, unquestionably the most popular attraction for the younger children.

Displays

There were three major displays — Music and Song, Dance and The Wedding. The instrumental Group gave their rendering of the Indian National Anthem whilst the choir sang two lullabies from Northern India and an apt choice of their own. 'I'd like to teach the world to sing'. During the day dances were performed by a group of Indian girls from the Rushey Mead Language Centre at Leicester. Most of these girls had only recently arrived from the Indian state of Gujerat and they gave a most entertaining and graceful performance. Early in the day and during the evening the school's Morris Dancers — previously instructed in the art of Indian Dance on a visit to Leicester — took on the dance spot and performed remarkably well. The Wedding tableau proved very popular with visitors being able to witness the customs associated with the Hindu ceremony. Of necessity

the normal three hour service was somewhat curtailed.

Visitors

The Day was not only an educational experience for the pupils but also for their parents. Traditionally the evening session has been presented as an Education Evening run in co-operation with the Parents Association but there was an open invitation for parents to visit the school at any time. Several hundred parents came along and their number was further swelled by parties from local junior and infant schools.

Although the Day was designed with older pupils in mind the Infants had a thoroughly enjoyable time. A special programme was arranged for them. This included the chance to try on costumes, be entertained with stories, song and dance and a little snake-charming, to play a number of games and have their fingers sucked by the 'Indian' calves. Their very lengthy written accounts made on returning to school bore witness to the degree of educational stimulus they received.

This letter was sent to one of the organisers by an infant class:-

'Dear Maharajah,

Thank you very much for letting us to see your work. We liked it very much the boys liked the games best and the girls liked the dressing up best. We thought you was a kind and elegant Maharajah.

Love from . . . (20 names)''

Food

It is said that some people 'eat in order to live' but the majority of school children appear 'to live in order to eat'. Food therefore had an important part to play in the Day. A sweet shop was open at break time and the Bazaar contained another 'branch' primarily for visitors. A good deal of cooking for the shop was done by the pupils and all of them experimented with simple recipes during the term.

During the evening there was an opportunity to sample a selection of curries along with chappatis, papadums and rice. Demand far exceeded the quite substantial supply.

The main feature of the Day however was

the school dinner. Many pupils fully expected to be eating cross-legged on the floor in 'real' Indian fashion but unfortunately — or fortunately, for the cleaners — this did not prove a practical proposition. The meal however was truly Indian with a choice of curries, served with potatoes or chappatis, with an Indian rice pudding, yoghurt or fruit to follow. All pupils received a souvenir menu written in a mixture of Gujarati and Hindi which baffled all readers — including several Indian girls.

Publicity

The Day was covered by Yorkshire Television, Radio Humberside and both local newspapers. A summary of events appeared on 'Calendar' the early evening television news programme, whilst the local radio station allocated to us a twenty-minute spot on their mid-afternoon magazine programme. Both the Grimsby evening and the Immingham weekly newspapers published reports and photographs. Being convinced ourselves of the necessity of education for greater international understanding having a definite place in the curriculum, we welcomed the enthusiasm of the media. We saw in their interest the opportunity to gain wider publicity for both our belief and our methods.

Pupil Reaction

Certainly the Day was well vindicated by the — exclusively positive — comments by pupils which appeared in the local press:

'While we are doing this it is more fun than normal lessons, and we are learning because we have a good reason for remembering it.'

said an 11 year old, who added:

'There is an Indian family who own the shop around the corner, and although I was quite friendly with them before I started this work, I am much closer now.'

And another declared:

'I didn't know how they lived. You learn more of what is happening in the world and how you would improve it if you had the power.'

One measure of the success of such Days, and of the other related elements in the schools' programme will indeed be the ex-

tent to which this learning is finally translated into action.

ANDREW SHAW, DAVID DOYLE

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Resources

Resources

A wide variety of resources were gathered to support the study, too many in fact to include in this section. Therefore the items listed are those found especially useful by the staff and pupils.

FILMS — We showed 2 or 3 films each week during the 6 weeks study period. The quality was mixed. However, the following were considered of value:

‘Four Men of India’ (Naval) — a good introduction.

‘Fifty Miles from Poona’ (Concord) — village life.

‘Otterthotti’ (Concord) — village life.

‘The Living City’ (Concord) — city life.

‘Mother Teresa’ (Concord) — lacked vitality, but informative.

‘Mahatma Gandhi’ (Naval) — interesting material but dated.

‘India, its History’ (Naval) — reasonable — there seem to be few films on this subject.

FILMSTRIPS AND SLIDES — The other films shown were generally disappointing but we supplemented them with filmstrips (with and without taped commentary) and slides and found pupils gained a tremendous amount from both. The following were found particularly useful:

‘India’ (EAV — Mary Glasgow) — four filmstrips and tapes. Excellent pictures. Commentary rather ‘Popular’ in approach.

‘Western India’ (CWDE) — pack of slidesets on city and village life. Good.

‘Hemalta of India’, ‘Shishir of Bangladesh’ — both Unicef produced. Excellent for early secondary. Focus on daily life of a real child.

‘Village Industries’ (CWDE) — 5 slidesets on crafts. Very good standard. Helpful for village life.

‘Bhutan’ (Unicef) — one of a good series on countries and Unicef’s work.

We also used several sets of slides purchased from the Slide Centre. These included — ‘A Walk Through Bangladesh’, ‘Village Life in India’, ‘Life in High Asia’, ‘Shanty Towns’, ‘Ceylon Tea plantation’ and ‘India — Progress in Food Production’.

PHOTOGRAPHS — We obtained useful sets from Oxfam — ‘India — Country and People’ pack and ‘Homes in India’ — also from CWDE — ‘Western India’, ‘Village Industries’ and ‘L’Inde’.

PACKS OF MATERIALS — Three packs were valuable, all from Oxfam. They were the ‘India — Country and People’, ‘The Riverboats of Bangladesh’ and ‘Samanvaya School’. The latter also contained a wealth of material on village life.

LEAFLETS — Sets produced by Christian Aid and related to life in Calcutta were very attractive, especially to the less able. The sets were on Homes, Food, Clothing and Stories.

HEINEMANN FOLDERS — The World Studies folders produced by the ILEA and published by Heinemann contain a wealth of information very attractively presented. The folders were found particularly useful as a resource during the in-depth study period.

BOOKS — We ordered no books for pupils use, except for these loaned from the County Library and the Commonwealth Institute. However staff found the following very helpful:

‘Come Inside India’ — M. Van Horne.

‘Mother India’s Children’ — E. Rice.

‘Ask An Indian About India’.

All are available from Centre for World Development Education. A fourth book was very useful, especially when it came to planning the Day itself:

‘Activities and Projects: India’ — Claude Soleillant (an American publication distributed in the UK by Ward Lock).

COMMONWEALTH INSTITUTE — The Library and Resource Centre provided us with an extensive loan of materials including tapes, records, photographs, slides and books. Two groups of pupils visited the Institute, one group for a ‘Focus on Bangladesh’ afternoon. We were also able to purchase a variety of Indian product samples from the shop.

LOCAL SOURCES — We received invaluable assistance from the Sikh Community in Scunthorpe who provided groceries for display; Indian families in Immingham who cooked food and loaned costumes; Rushey Mead Language Centre in Leicester who provided information and entertained us on the Day with their dancing team; The Green Dragon Restaurant who put on a real Indian meal for a large group of pupils; a local farmer who brought three calves to supplement the Indian Cow exhibition; and the Parents Association who met some expenses and provided much-needed refreshment in the evening.

World Studies on the Runway: One Year's Progress towards a Core Curriculum

John Aucott, Hilary Cox, Alan Dodds, David Selby, Groby Community College,
Leicestershire

This article describes in detail how the authors planned a World Studies course to be taken by all students at a school in Leicestershire. The course leads either to CSE or to O-level.

(Teachers outside Britain may like to be reminded that 'CSE' — the Certificate of Secondary Education — is typically taken by students who leave school at 16+ and who do not continue to higher education. O-level, also taken at 16+, is typically part of an educational career which leads eventually to higher education. The O-level World Studies course at Groby is the first of its kind in Britain.)

The article has a brief introduction and then six main parts:

- 1) The Quest for an O-Level;
- 2) Strategies for a Consultation;
- 3) Reactions to the Syllabus;
- 4) The Consultation;
- 5) The Decision is Made;
- 6) Preparing for Core World Studies.

Introduction

In late August 1978, one hundred and ninety fourth-year students at Groby Community College began a two-year course leading to the College's new Mode III CSE in World Studies. Obviously, a key task facing the team of four World Studies teachers was to ensure that the course was launched as successfully as possible from the point of view of both teacher and learner. A second and, to our mind, equally key task was to obtain certification for World Studies at O-level as well as CSE level. Some fifty fourth-year students, regarded by Humanities teachers in our feeder high (11-14) schools as having sound O-level prospects, had been given the opportunity of taking O-level Geography instead of CSE World Studies. Most had opted for Geography. As we saw it, World Studies would remain at a disadvantage, a poor cousin subject eschewed by the most able, unless it was also offered at O-level. Only when World Studies became a joint O/CSE course could we get to grips with the third key task we had set ourselves: the elevation



of World Studies to a place in the College's compulsory fourth and fifth-year curriculum alongside subjects such as Maths, PE and English.

1. THE QUEST FOR AN O-LEVEL

Groby College's Mode III CSE syllabus in World Studies, published in a recent number of *The New Era* (1), takes as its starting point the premise that 'there are certain definable problems of human organisation on this planet which can only be fully understood from a global point of view and which can only be treated on a global basis. Central to the syllabus is the concept of the global village, the word village underlining the fact that the contemporary world is a single system with all its various parts interdependent.' Section I

of the course is concerned with conveying basic factual information about the Global Village over which there is little or no dispute. Section II, 'The Global Village is a Village at Risk', deals with key world problems (listed as Over-population, Poverty and Affluence, Conflicts and Violence, Structural Violence, Reactive Violence and Destruction of the Environment) whilst Section III, 'Pointers Towards a Better World', looks at initiatives that have been and are being taken to resolve those problems (Towards World Government and Co-operation, United Nations, Other International Bodies, International Policing, Law and Security, Human Rights, Peace-building, Dismantling Structural Violence, Population Control, Alternative Lifestyles and Technologies, and Conservation.) Section IV, 'Involvement', gives students the opportunity to involve themselves in a project of their choice related to an issue studied in class. Students preferring not to become directly and personally involved can choose a research project falling within the areas listed under Section V of the syllabus, 'Cohesive Forces within the Global Village'. Work completed under Section IV or V is written up as a major project worth 30% of the marks, the other 70% being given over to course work (20%), an oral examination on the major project (10%) and two written examination papers on Sections I, II and III (40%).

Where were we to find a compatible O-level syllabus which would allow us to teach in mixed-ability classes and which would enable the final decision over O or CSE examination entry to be made as late as possible in the course? Why not write our own Mode III O-level syllabus? A visit to the offices of an O-level examination board seemed to confirm all we had heard from colleagues in other Leicestershire schools about the current attitude to Mode III O-levels. The boards, we had been forewarned, alarmed at the onward march of proposals for a 16+ examination, were in no mood to countenance new Mode III proposals, especially in 'strange new subjects like World Studies.' Indeed, sensitive to widespread articulation of concern over 'falling standards', the boards were becoming increasingly prickly in their relationship with schools already operating their own

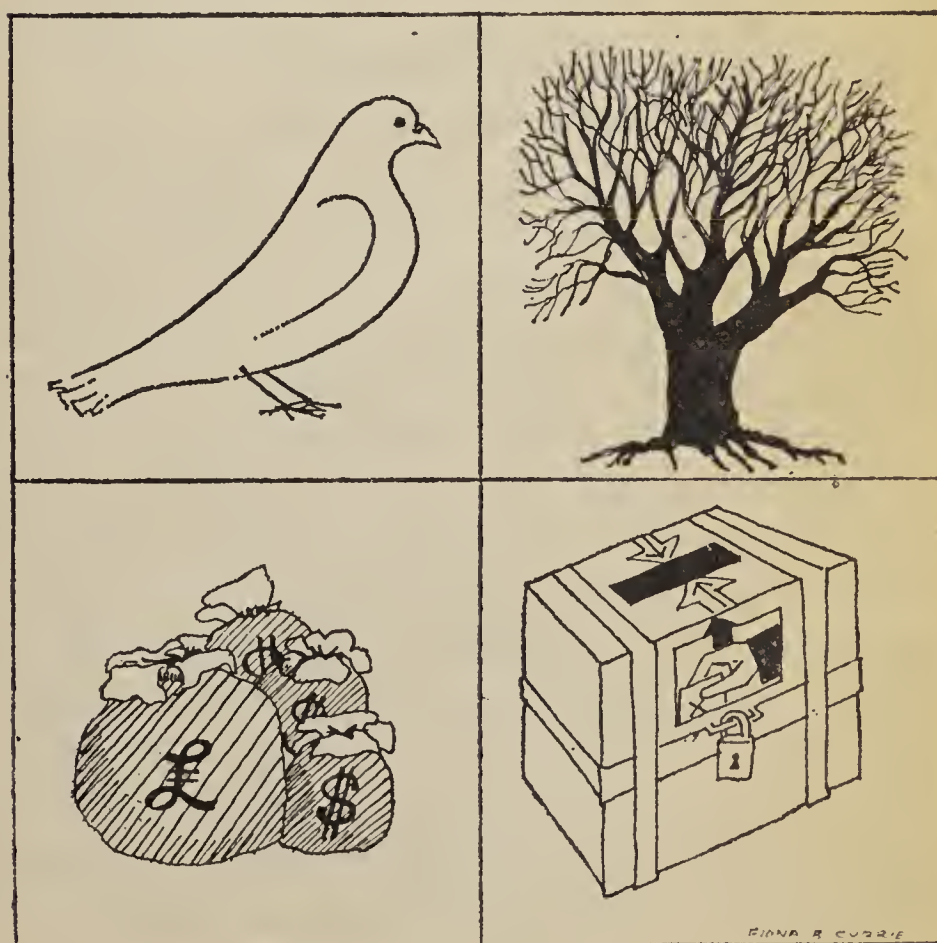
Mode III syllabuses.

'Put your ideas on paper', advised one board official, 'but I can't promise anything.' We came away from our meeting realising that to prepare a Mode III O-level in World Studies would involve a mountain of work, negotiations and renegotiations with the odds heavily stacked against our proposals ever being accepted. News from a neighbouring school that two years of negotiation with one board had come to nothing confirmed our worst fears.

Options

What options remained open? Firstly, we could approach one of the handful of Leicestershire colleges operating their own Mode III O-level and request permission to follow their syllabus and take their examination. Secondly, we could scour the handbooks of the examination boards in search of an existing syllabus which would lock in with our CSE in World Studies.

A perusal of local Mode III O-levels quickly ruled out the first option. The concept of interdependence, the underpinning feature of the World Studies CSE syllabus, was accorded at best secondary importance and the global issues central to the syllabus tended to be incorporated in the final third or quarter of a Humanities course placing greatest emphasis upon the locality and upon British life and society.



We thus turned our attention to syllabuses being offered by the examination boards and it was at this point that we lighted upon the Joint Matriculation Board's O-level syllabus in Integrated Humanities. The syllabus is extremely flexible in terms of both method of assessment and subject matter. The teacher is 'free to adopt whatever method of assessment he or she feels appropriate in relation to the teaching course and educational strategy being followed in the centre. For assessment purposes teachers may wish to make use of project work, work done as classroom or homework exercises, discussion situations, "examinations" designed and conducted by the centre on the course of study or the particular topic, or a combination of any of these techniques.' No final examination is set by the Board but an elaborate inter-school moderation system is laid down as are detailed criteria for assessment. A student must present course or project work on five topics, each topic being assessed on a scale of marks from 0 to 30, thus giving a possible maximum of 150 marks for the subject. The criteria or 'qualities' for assessment are given in Table I. The overall maximum of 150 marks has to be made up of marks awarded for four 'qualities', using the following mark ranges:

1. Knowledge 55-75 marks
- 2A. Ability to locate and select evidence 20-30 marks
- 2B. Interpretation of evidence and evaluation of argument 25-45 marks
- 2C. Presentation of explanations, ideas, and/or arguments 20-30 marks

There is nothing to prevent a school varying the marks available under each 'quality' from topic to topic although it is a lot easier for both student and teacher if the five topics are assessed to a fixed mark scheme.

The mode and method of assessment we found very attractive both in its own right and for our purposes. A perusal of Table I will show that the objectives of the Groby World Studies CSE syllabus and the JMB Integrated Humanities syllabus by and large overlap. True, course work under the former is marked out of 20 whereas work under the latter is marked out of 30 but the double mark-

TABLE I
A. Testable Objectives of the JMB Integrated Humanities O-Level Syllabus

1. **Knowledge**
 Knowledge of the terminology involved in the study of the topic (2).
 Knowledge of the main generalisations made and concepts used (2).
 Knowledge of the specific examples on which the generalisations and concepts are based (2).
 Knowledge of sources of information available and of the methodology of investigation and criteria for evaluation of evidence used (5).
 2. **Comprehension and Application**
 (a) Ability to locate and select evidence appropriate to the topic (4).
 (b) Interpretation of evidence and evaluation of argument as expressed in writing, statistics and diagrams — including detection of bias and value judgements and assessment of relevance of information (9).
 (c) Presentation of explanations, ideas and/or arguments (6).
- (Figures in brackets show marks awarded under each objective at Groby College so that the Integrated Humanities mark scheme fits as closely as possible to the World Studies CSE mark scheme as described under B below).

- B. Testable Objectives of the Groby Community College Mode III CSE in World Studies**
1. Recognition and recall of information.
 2. Knowledge of key concepts in the syllabus (7, 3).
 3. Planning, organisation and pursuance of independent inquiry (0, 15).
 4. Presentation of work (5, 5).
 5. Ability to explain the arguments surrounding global issues and to form a judgement on the issue (8, 7).
 6. Ability to express a viewpoint clearly and accurately in speech.
- (The first figure in the bracket is the coursework mark; the second the major project mark.)

ing of the work of potential O-level candidates seemed a small price to pay for such flexibility in assessment and subject matter.

The Integrated Humanities syllabus offers ten topics for study of which either four or five must be chosen: 'The Community', 'Law and Order', 'People and Work', 'Mass Media', 'Consumer Affairs', 'Education', 'The Family', 'Persecution and Prejudice', 'Poverty' and 'War'. Schools wishing to offer only four of the specified topics can offer a fifth topic of their own choice subject to approval by the Board.

A way ahead

A way ahead now seemed clearer. Three of the listed topics were clearly compatible with the World Studies syllabus: 'Persecution and Prejudice', 'Poverty' and 'War' (for details, see Table II). In addition, we could prepare a proposal for a single-school topic and thereby 'mop up' the environmental aspects of the CSE syllabus (see Table III). What about a fifth topic? We pondered on this one until the self-evident dawned upon us. Students of O-level potential could be advised to devise a strategy for their 'Involvement' or research project so that the end-product could be entered for O-level under one of the seven topic-headings we would not otherwise be covering. Hence, a student bent upon creating awareness in the locality about an issue of global significance as his CSE 'Involvement' project could write up his experiences as a 'Community' topic should he show promise enough to be entered for O-level. Another student working on a UNESCO Associated Schools Project information exchange as her 'Involvement' project could concentrate upon collecting information on, say, schooling in another country and thus meet the requirements of the 'Education' section of the Integrated Humanities syllabus. Alternatively, a possible O-level candidate could begin a major research project under Section V of the CSE syllabus (e.g. 'Family Life in Other Countries') and have no difficulty in entering his work as the fifth O-level topic (in this case as a 'Family' topic).

Further reference to Table II might raise the question of whether, by organising the two-year course around the CSE syllabus, we are able to cover all the aspects of each topic as listed in the Integrated Humanities syllabus. The short answer is that we cannot. That, however, presents no real stumbling block as the Joint Matriculation Board makes it quite clear that it does not expect the syllabus to be followed to the letter. 'The specification of the detail of the sections of each of the topics', the syllabus states, 'is not intended to establish a uniformity of content; it is intended as advice and guidance to the teacher designing a course and as providing a framework within which the study of each topic will form an internally consistent field of

study and the combination of any five of the topics forms a coherent Integrated Humanities course.' (2)

2. STRATEGIES FOR A CONSULTATION

Having hit upon an O-level syllabus flexible enough in content and mode of assessment to lock in with our CSE, we immediately made known our intention of offering World Studies at both levels. The announcement not only had a galvanising effect upon many of the students already taking the course but it also brought into sharp relief the question of whether World Studies should become part of the College's compulsory curriculum as from August 1979. As planning for the aca-

TABLE II
Sections VIII, IX and X of the JMB Integrated Humanities O-level Syllabus

VIII Persecution and Prejudice	
1.	The universality of prejudice (xenophobia, segregation, scapegoatism, victimisation, ostracism, bigotry, endogamy, paranoia, stereotyping, snobbery, elitism, etc.).
2.	Techniques of persecution (anti-locution, avoidance, discrimination, physical attack, massacre/ genocide).
3.	The study of at least one major area of persecution or prejudiced behaviour (racial, political, religious, social) at home or abroad.
IX Poverty	
1.	The problems of defining poverty in relative and absolute terms (relative wealth of nations, relative wealth within a nation, concepts of GNP and standards of living).
2.	Poverty in Britain (causes, effects, solutions).
3.	Poverty in the Third World (causes, effects, solutions).
4.	Reactions to Poverty (attitudes amongst individuals within and between nations).
X War	
1.	The roots of war (ideology, political and economic advancement, reaction to real or suspected threat, honouring obligations, to achieve self-government or to overthrow the existing order).
2.	The manifestations of war (ideological warfare, subversive warfare, economic warfare, guerilla warfare, conventional military warfare, biological, chemical and nuclear warfare.)
3.	The effects of war (the extent to which initial objectives are met, effect on individuals, developments from war of a scientific, technological, medical and social nature).
4.	The portrayal of war (news, films, literature etc.).
5.	Prevention and control of war (institutionalised, popular movements, disarmament, neutrality).

TABLE III**The Single-School Topic as proposed to the Joint Matriculation Board****The Environment****1. Environmental Spoilation; Causes, Effects and Solutions**

- (a) Air pollution
- (b) Marine and inland water pollution
- (c) Land abuse, eg. land dereliction, urban sprawl, misuse of agricultural techniques, refuse disposal (domestic and industrial).
- (d) Traffic and noise pollution.

2. Resource Depletion

- (a) The energy crisis
- (b) Depletion of minerals and other resources
- (c) Desertification

3. Conservation

- (a) International initiatives
- (b) Governmental action
- (c) Action by non-governmental groups and by individuals

4. Alternative Lifestyles and Technologies

- (a) Alternative lifestyles: theories and practice
- (d) Intermediate and appropriate technology
- (c) Self sufficiency
- (d) Intermediate and appropriate technology

demic year 1979/80 was well under way, a decision on the latter point had to be made as swiftly as possible. The Principal, supportive of World Studies but keen to ensure that parents were fully consulted, asked us to put our case at a public meeting so that parental reaction could be assessed. The meeting was pencilled in for 25th January giving us less than two months for whatever preparations were necessary.

At a Faculty meeting held in early December, we moved hesitantly towards a plan of campaign. Our first task, as we saw it, was to anticipate as many objections as we could to our proposals for compulsory World Studies. Each and every weakness in our case, seeming or real, had to be pinpointed and an answer — or answers — found. Likewise, each and every strength had to be drawn upon whilst bearing in mind how counterproductive it can be to sell a case to the point of overkill. We also needed allies. Accordingly, we decided from the outset to seek the support of influential figures within the catchment area; figures who would tend to reassure parents doubting the wisdom of our proposal by the very fact that they were seen to favour com-

pulsory World Studies. We were thinking of College governors, local councillors, local clergymen, and well-known and well-respected teachers working in local primary and high schools. Allies with particular expertise were also required: representatives from the worlds of business, industry and further and higher education, for example, who could speak with authority about the relevance of O/CSE World Studies for the school leaver entering a career or taking his studies further. Under this same category of allies with particular expertise came influential representatives from World Studies circles capable of setting developments at Groby within the context of developments nationwide. Further, we hoped to have as allies our consumers — a selection of fourth-year students from across the ability range prepared to discuss their experiences within the World Studies classroom.

Format for a meeting

Out of these initial ruminations emerged a format for the World Studies consultation. The idea of a traditional-style parents meeting, chaired from the dais, was discarded from the outset. Instead, we opted for a format which would more accurately reflect the ethos, as it was developing, of the World Studies classroom and which would also facilitate in-depth consultation. The evening, we decided, should begin with a multi-media presentation outlining the aims and content of the World Studies course, explaining the qualifications to which it would lead and seeking to anticipate likely queries about and objections to our proposal. The presentation, we felt, should be planned and executed by the entire teaching team. After the presentation, parents would be invited to repair to the Humanities area to put their questions to and hear the points of view of people invited to sit on six panels or 'stalls'. The stalls would be manned by:

1. Students currently following the course
2. Parents of students following the course and prospective parents
3. Teachers from the two feeder high schools and from a local primary school
4. Local employers and trade unionists, to discuss the acceptability for employment

purposes of a CSE or O-level qualification in World Studies

5. Lecturers and tutors from further and higher education establishments, to discuss the acceptability for admission purposes of a qualification in World Studies.
6. Leading figures in the World Studies field in touch with developments throughout the country.

At each stall there would be a teacher from the Humanities Faculty and a parent-member of the School Association Committee, whose task it would be to note down the questions and opinions put forward so that these could be taken into consideration when a decision was made on compulsory World Studies. In addition, the Business/Industry panel, the Further and Higher Education panel and the National Experts panel would each be in possession of a dossier of letters written in response to our request for opinions on the CSE syllabus. On display during the second part of the evening would be a selection from the range of teaching and learning resources available for World Studies. The students present would also have their work files available for parents to browse through.

Advantages

The format seemed ideal for our purposes. It allowed for free-ranging and in-depth consultation. The use of stalls permitted a person-to-person exchange of views and reduced the likelihood of parents being too inhibited to speak as they so often are at a formal meeting chaired from the front. It was also an approach more likely to avoid the embattled positions so often evident at a formally-run meeting where a participant, having made known his standpoint, is reluctant to lose face by shifting his position. A two-hour consultation allowed for a gradual shift of attitude as a result of a series of one-to-one conversations. The format was also a way of avoiding red herrings of an emotive nature. (How often have we seen a parents meeting on the curriculum deflected from its original purpose by one or two dominant personalities ready to do battle about the credibility of CSE qualifications or about mixed-ability teaching!) Another consideration making the format an attractive proposition was that it

permitted parents to put their questions to the person best able to answer them, which would not have been the case had all questions been fired at a World Studies team facing the serried ranks of parents. Finally, the stalls were a useful device enabling us to demonstrate to parents that a number of prestigious local figures were prepared to give up an evening and give active support to our proposal.

Plans for the meeting having been laid, we set about tapping the influence structure of the locality by approaching businessmen, trade unionists, teachers, lecturers and others and asking them to join one of our panels or, failing that, to write a statement of support. A veritable flood of letters was also posted off to MPs, to organisations and individuals involved in the World Studies movement, to geographers of national repute (we anticipated criticism from parents of those students wishing to take three sciences since Geography seems to be the Humanities subject for which they normally opt), and universities, polytechnics, colleges of education and colleges of further education.

3. REACTIONS TO THE SYLLABUS

Reactions to the CSE syllabus, a copy of which accompanied each letter sent out, ranged, as one would expect, from the complimentary to the critical. Replies in the former category gave us confidence and encouragement; those in the latter category sharpened our anticipation of the lines of attack most likely to manifest themselves on 25th January.

One correspondent, clearly impressed by the syllabus, sought to locate it within the broad sweep of developments over the last two decades:

'In recent years the essentially national focus of much traditional teaching in the Humanities and Social Studies has come increasingly under attack. Both to reflect the reality of our times and to understand and perhaps, with hope, to forestall future dangers, a growing number of educationists have appreciated the necessity of a global perspective. Initially the changes were in the form of "globalising" conventional disciplines — hence World History, Comparative Religion. Then, more experi-

mentally, have come interdisciplinary studies to investigate one particular facet of the contemporary world of special significance, — hence Black Studies, Development Studies, Peace Studies. All these may be considered in some ways hesitant steps in the direction of a fully-fledged World Studies syllabus, which must be the logical educational response to the “systematic” nature of the modern world. The difficulties of drafting such a syllabus are enormous, of course, because of the scale and complexity of the subject matter. You appear to have achieved something of a breakthrough, for which heartiest congratulations.’

A number of other correspondents remarked upon the realism inherent in the World Studies approach and upon its crucial relevance for today’s emergent adults:

‘I applaud the content of this syllabus as a realistic attempt to dispel a very prevalent ignorance concerning global inequalities, resources and opportunities; and, hopefully, to reduce prejudice and narrow parochial attitudes to life in the late twentieth century.’

‘I have no doubt that it will prove to be a popular course for students for it deals with making sense out of a complicated world, a world in which they will have to make a living, a global village of which they will be an important part.’

Other letters of support did, however, help to keep our feet firmly on the ground by pointing out that there is a lot more to a worthwhile course than a syllabus, however attractive it might appear on paper:

‘It is difficult to do more than react in a superficial manner to a printed syllabus. In order to assess its educational worth, it would be necessary to discuss the quality and experience of the staff members who were to teach it, the quality and motivation of the pupils who are to learn it, and the resources available for both to use. Having stated these caveats, it would appear that the aims of the syllabus are admirable; that its rationale is set out with praise-worthy and unusual clarity; and that in detail it shows ingenuity and a degree of imaginativeness which are rare.’

‘It is difficult to make any clear assessment

without knowing more about the spread of work over the two years, or rather five terms, of the course. So much depends on how the teacher distills from the broad sweep of the syllabus drops of something or other that the students will really savour. The great challenge is to make them want to know. Did you hear of the child who cried in despair, “Oh not population again! It’s boringer than environmental studies”?’

Too wide and all-embracing?

One of the criticisms most frequently levelled against the syllabus was that it is too wide and all-embracing. ‘We wondered whether the range of topics covered might not induce a feeling of helplessness, rather than encouraging a constructive attitude to the possibility of change’, wrote a representative of a leading aid organization. Another correspondent put forward other grounds for thinking that the width of content might be both ill-advised and counter-productive: ‘Where such a course replaces the conventional disciplines common difficulties seem to be (a) content overloading and (b) loss of a sense of focus, or security, on the part of both teachers and pupils. I feel that the Topic Web diagram might confirm the fears of the more sceptical parents that the course could be a pretentious exercise in intellectual megalomania.’ A third correspondent was concerned that the extensiveness of the syllabus would lead to students being overloaded with work. ‘There is always a danger’, he wrote, ‘in a crowded syllabus that candidates taking this course will be harder worked than those taking other subjects. Have you made any approach to the examination boards to arrange for the course to be counted as a double subject?’ On the evening of the consultation, it was clearly going to be important to emphasise the small-print statement in the syllabus that ‘a case-study approach will be adopted to many of the topics listed.’

Hand in glove with concern over width of subject matter went concern that the syllabus was conceptually too ambitious. The following extract encapsulated the feelings of a number of correspondents:

‘Bearing in mind the usual quality of CSE candidates, one is left wondering whether

many of them will be able to grasp the subtlety and complications of many of the topics to be studied. For instance, to pretend that Apartheid in South Africa is in any sense a clear-cut 'right versus wrong' problem is unhelpful to the eventual solution of that problem. There is surely a danger that slogans may be acquired, rather than thought developed, whenever any complex "adult" problem of this nature is discussed in schools.'

True enough, but were we then to avoid introducing all such 'adult' and conceptually demanding topics into the classroom? The same writer continued:

'Whilst raising these doubts, one is also forced to consider the fact that the "media" will probably give the pupils at least some notions about such problems, and that many of these notions will be wrong. Schools certainly have a responsibility to try to establish the truth with their pupils.'

A further correspondent suggested that our mistake was to place insufficient emphasis upon the socio-affective approach:

'I would argue that World Studies should focus on the I-Thou relationship more. For example, to explore the nature of prejudice by using improvised drama methods, perception studies and assessment of response to different groups of people. World Studies like charity should I believe begin at home — or rather with the individual ego. Hence a well-balanced course should consider affective issues as well as cognitive ones. Yours does look at "values" but in rather a cerebral form.'

Clearly, we had to be prepared to assuage parental concern over the difficulty of the course. A good display of resources, aimed at various ability levels, would be useful here as would some reference to the conceptual difficulty of many of the present-day history and geography syllabuses (which tends to escape the parental eye simply because the subjects are regarded as 'safe').

Political bias

Fears that the syllabus would lend itself to biased or 'political' teaching were also raised. 'I think that it could be strong on the political aspect with possibilities of over-zealous teach-

ing in some direction', wrote a lecturer in further education, whilst a Midlands-based Conservative MP put the same point rather more firmly:

'While I am sure that this course is well-intentioned, there seems to me a very real risk that it might turn out to resemble indoctrination rather than education, to present matters of opinion and controversy as if they were matters of fact, and to contain an excessively political content. I trust, therefore, that you will do everything you can to guard against these risks and in particular to enable those taking the course to develop their critical faculties by presenting them, in the fairest way possible, with a critique of the arguments and views set out in the syllabus. If this should prove impossible, I think it would be better not to offer this type of course at all.'

Geographers seemed to be to the fore in suggesting means of circumventing bias in the classroom:

'The syllabus seems to have a distinct bias towards the view that the "First" World



(however defined) exploits the "Third" World (however defined). This is not an established fact overall and it is important in schools to give a full range of facts and opinions. Again, to present ourselves and the rest of the "First" World as heartless exploiters is unhelpful; the real-world situation is far more complicated than that. Clearly, a balance has to be struck between saying nothing and giving too simplistic a picture to immature pupils. The exploitation of the so-called Socialist countries of Eastern Europe by the Soviet Union (and of Cuba) should be mentioned alongside criticisms of, say, the Western oil Companies. Always a full, balanced view should surely be our aim. It will always be hard to achieve.'

'There are a few areas which perhaps might be expressed as questions rather than statements — e.g. is "Structural Violence" acceptable as a term to everyone, or does one have to be left of centre to find it a valid term. In other words, some rewording might help relationships with parents, etc., but for the most part I like the course very much.'

The Trotskyist Plot line was one we felt we could handle. After all, the points raised by the Member of Parliament quoted above apply as much to courses in Modern World History, World Geography, Social Studies and a variety of other subjects. (Remember how Fascist doctrines crept into every subject at every level in the schools of the Third Reich!). A propagandist teacher is as much a threat whatever subject he teaches. On top of that, we could make copious reference to the fact that both major political parties are well represented on the All-Party Group for World Government and the One World Trust and other such bodies concerned with internationalising the curriculum. Indeed, we received letters of support from MPs of both parties.

Criticisms of 'involvement'

Other criticisms were forthcoming but appeared less often. 'There may be a danger that such intensive exposure to what's wrong with the world may induce a mood of despair or cynicism', wrote one correspondent, ap-

parently unaware of our stated intention of teaching across the sections of the syllabus using a problems/solutions approach rather than picking our way through the 'unrelieved gloom' of Section II. Another contribution fired a shot across our bows concerning the Involvement section. 'In some ways Section IV is the most ambitious and most dangerous,' he warned. 'For the weaker or less committed pupils it could lead to rather ineffectual activity; yet with careful tutoring it could add an invaluable dimension of real understanding.' Criticism was also levelled at the Involvement section for containing projects of a rather gimmicky nature. 'Your syllabus does require the young student to become "involved" and that is good', wrote a local lecturer, 'but maybe some of the projects you suggest are a little too much like entries for the Duke of Edinburgh Award Scheme.' A more practical note was struck by a representative of a well-known aid organization. 'Can you', she asked, 'provide sufficient staff supervision to support a wide range of individual, practical projects or are you hoping to involve a number of staff from other organisations?'

Omissions

Writers of other letters pointed to what they saw as significant omissions in the syllabus:

'I would like to make three addenda to your admirable list of items: in Section II as a first item — the system of nation states, each judge and jury in their own cause, producing inherent anarchy; in Section III add The distinction between policemen and soldiers (i.e. to the International Policing, Law and Security section) and Abolition of Collective guilt (i.e. to the Peacebuilding section).'

'There is no mention of the Commonwealth as an international organisation representing a quarter of mankind and embracing within its framework both rich and poor countries, developed and developing nations and a tremendous diversity of peoples.'

'Section II demonstrates the difficulty of keeping up to date in these areas, e.g. one of the most glaring gaps is that between the rich and the poor within some of the Third World countries.'

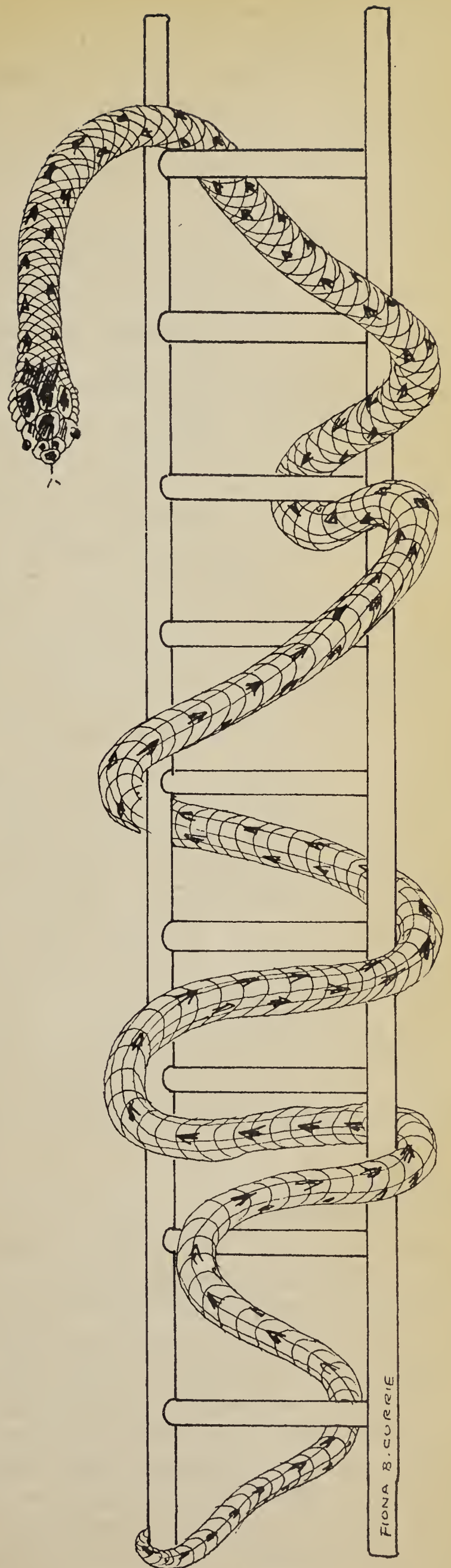
'I can find no mention of computers in your course and I suspect that well within the life-

time of the students you are teaching they will have a very significant effect on the nature of your "Global Village". I appreciate that it is extremely difficult to find anyone who can teach material concerning the cultural and sociological impact of computers but perhaps you might slip something into your course under the present heading of Communication Systems and Mass Media. There is no doubt that computers are a remarkably cohesive force, though you may think an undesirable one.'

4. THE CONSULTATION

January 25th came all too quickly. The panels had been completed just in time and the dossiers of letters were being filled out right until the last possible post. By 7.30 the small dining hall, capable of seating 200, was bulging at the seams. The deep snow lying outside had proved no deterrent to an estimated 230 parents.

Our multi-media presentation first sought to establish the importance and relevance of World Studies by demonstrating the interdependent nature of today's world. For this purpose, our teaching aids were a basket of foodstuffs purchased from a local supermarket, an account of the TV news of that evening and a slide of 'Commodities in the Classroom'.(3) Having argued the case for a curriculum reflecting and responding to the realities of the Global Village, we described the syllabus in outline using overhead projection transparencies. The preliminaries completed, we then sought to pre-empt likely objections to compulsory World Studies. There was, perhaps first and foremost, the 'vital knowledge' school of thought to be wrestled with; the view that Geography and History contain an essential and indispensable body of knowledge which every child should have the opportunity to learn. Would that opportunity be sacrificed if World Studies became the core syllabus? In seeking to allay parental misgivings on this count, we argued the case for skills-based education. In a fast-changing world, it was unrealistic, we contended, to suggest that there is such a thing as an 'essential body of knowledge.' The acquisition of skills enabling the individual to make sense of and interpret a constantly-changing and



highly-complicated world scene was far more important than the assimilation of some static body of knowledge, particularly since the amount 'caught' never equalled the amount taught. The case-study approach of the World Studies course was in itself suggestive of the fact that no particular item of knowledge was sacrosanct.

Our advocacy of a skills-based approach carried a number of other important benefits. We were able to point out that the skills developed in the integrated humanities courses in the feeder high schools would be constantly reinforced through the continuation of an integrated approach in the upper school. We were also able to refer to the useful overlap of skills (and, indeed, of content) which would occur between core World Studies and the single Humanities disciplines on offer in an option block. In addition, we were able to state quite categorically that the skills developed through both the CSE World Studies syllabus and the Integrated Humanities syllabus would enable a student to take any A-level offered by the Humanities Faculty (i.e. History, Geography, Sociology, Economics and Law) without having studied that particular discipline at O-level. The investigative and evidential skills central to World Studies were, in our view, an ideal preparation for A-level History and Sociology (see Table IV) whilst the minority A-levels, Law and Economics, which in most schools are never tackled before the sixth form any way, would benefit from some of the thinking, data-handling and general skills developed during the World Studies course.

Geography

What of Geography? One major hurdle was to convince many of the parents of able children wishing to take three sciences that World Studies was a worthwhile alternative to Geography, especially as there would be no possibility of them picking up the latter subject in the option block in which the Humanities single-subject disciplines appeared. In addition, we wished to demonstrate that students taking World Studies but not taking O-level Geography would, nonetheless, be satisfactorily prepared for A-level Geography. Happily, we were able to draw upon state-

TABLE IV	
World Studies Skills Applicable to A-level History and Sociology	
1.	Observation of society, past and present.
2.	Investigative/evidential skills including documentary and statistical interpretation and evaluation, questionnaire construction, count and interpretation, interviewing.
3.	Essay-writing skills.
4.	General skills including use of language, graphi-cacy, mapping, logical thinking, oral skills.
5.	Skill in handling content common to World Studies, History and Sociology.

ments made by a number of geographers working in third-level institutions, for exam-ple:

'I would particularly like to comment on your World Studies syllabus from the view-point of a Geography specialist. The geo-graphical contribution to the course is an important one. In covering formation of the earth, climate, natural resources, trans- portation, studies of developed and de- veloping countries, population, poverty and affluence, the environment and conserva- tion, you in fact deal with all the main ele- ments of a CSE/O-level Geography course. This major geographical input thus cer- tainly provides a perfectly adequate plat- form for those wishing to go on and take A level Geography.'

As well as presenting such statements of support on an overhead projector trans- parency, we also offered our own reasons for believing World Studies to be a useful preparation for A-level Geography. (See Table V). During the second half of the evening, members of the Science Faculty helped our case, too, by suggesting that World Studies would better prepare young people for a career in science by helping them understand the ethical implications and ramifications of scientific research and de- velopments.

Universities

Parents would also be rightly concerned, we realised, about how third-level institutions would regard an O-level in Integrated Humani- ties or a CSE in World Studies should their son or daughter seek admission. Would both

TABLE V**World Studies as a basis for A-level Geography****A. SKILLS**

1. World Studies use of data, different opinions and source material is excellent training for study approach used for A-level Geography.
2. Familiarity with statistical interpretation is very important.
3. Project approach in World Studies is very good training for individualised learning and work organisation, the keyrole of A-level work.

B. CONTENT

1. Physical Geography — a lot of information learnt in Geography before A-level is oversimplified and needs to be 'unlearnt' or relearnt so World Studies students not necessarily disadvantaged coming to it fresh.
2. Human Geography — to make a good A-level geographer a student has to adopt a broad approach which involves coping with far more than straight geographical facts. The student should possess, indeed, a deep understanding of politics and trade and be able to view issues from a global perspective. Hence World Studies a very good basis for Human Geography.

C. GENERAL POINTS

Conceptually, A-level Geography looks for themes and similarities within geographical data. The World Studies approach making use of case-study examples is invaluable and covers many geographical factors within a relevant context.

There is no doubt that an A-level Geography student would have to cope with a lot of new skills and knowledge during the two-year course. What a World Studies student would lack in hard knowledge, he would gain in approach, methods of learning and global comprehension. He would interpret A-level material more perceptively, perhaps, and have a better realisation of the role Geography has to play within the intellectual spectrum. Geography needs more such geographers!

qualifications be acceptable for purposes of matriculation? Prior to the Consultation we had chosen a sample of fifteen universities and had written asking that very question. The response, we were able to report, had been very positive. Of the fifteen universities, ten had already accepted O-level Integrated Humanities for matriculation purposes and the five others had still to consider acceptance. (It is apparently the case that university committees on entrance requirements meet rather infrequently and often do not consider a new qualification until a case arises of a student, having that qualification, seeking matriculation). No university approached had rejected the O-level as a qualification for matri-

culation. Some of the universities approached were prepared to immediately accept a CSE Grade 1 in World Studies; others were going to refer the syllabus to the appropriate committee or sub-committee.

We also felt it important to help parents see the matriculation issue in perspective by pointing out that universities look at A-level achievements first and foremost and that Humanities subjects at O-level are rarely, if ever, an essential matriculation requirement. As the registrar of a northern university put it: 'With the exception of English Language, Mathematics and Latin, the GCE 'O' level and equivalent qualifications are not usually among the specified requirements for university entry, but they are of help in the assessment and selection of students.'

In a sense, then, the matriculation issue as regards World Studies was a non-issue. We were also able to report that a number of universities offering Combined Arts courses had responded warmly to the idea of receiving students having experience of an integrated approach at O-level.

Polytechnics

Assuring parents that World Studies would be no hindrance to a student seeking entrance to a polytechnic or institute of higher education was relatively simple, since the Council for National Academic Awards had written recognizing 'a World Studies CSE Grade 1 or a JMB Integrated Humanities O-level, for the purpose of satisfying the general entry requirements for its courses.' Indeed, every polytechnic approached reacted warmly to the O and CSE syllabuses as did further education and other third-level institutions:

'The syllabuses are valuable educational experiences in themselves and are also a useful preparation for those who may eventually enter into higher education or Combined Arts and Social Studies courses.' (A polytechnic).

'The college will accept World Studies as a qualification for entry into courses in the college such as Pre-College, Pre-Nursing, Technician Education Council Certificate and Business Education Council Diploma and Certificate.' (A college of further education).

'World studies will be as acceptable as any other academic subject. Indeed, even if I were to disagree with the whole concept — and I emphasise that I do not — I should regard it as morally indefensible to penalise a student for a school policy decision.' (A head of department at a college of further education).

Employers

But what of students leaving school to take up employment? How would their prospective employers view World Studies? We were able to report a generally favourable reaction to the syllabuses from local industry and business. One businessman was worried that the ethical considerations central to World Studies would affect young people to the extent that they would be insufficiently committed to the firm and its interests, and 'too moral to be good salesmen and exporters'. We raised this point with parents. We countered it by heavily emphasising the failure of British firms in the export market. Part of the problem, we argued, was ignorance of the culture, society and economy of the countries at which we were aiming our products. Why else had the CBI, bent upon sharpening up our selling power, given its backing to a new body set up to explore and disseminate information upon cultural determinants in design? The tale of a local firm which had designed and produced an egg cup for the Italian market without having first ascertained whether Italians eat boiled eggs, with resultant nil sales, went down very well.

A number of employers and trade union representatives did, indeed, remark upon the need for a greater understanding of the world if Britain was to avoid further industrial and commercial decline. 'I welcome this course', wrote one, 'because as technology advances and developing countries take advantage of that, even from a selfish point of view, we must know exactly what the developing countries are producing and are potentially able to produce and (probably even more important) make an earnest endeavour to raise their standards in order that they can buy the goods which we produce. As an exporting nation, this is the only way we are ever going to survive.' Others felt that World Stu-

dies would contribute in a general way to the creation of an articulate workforce possessing a wider outlook on life. 'One hopes', wrote a local manager, 'that young people will be more "interesting" to talk to as a result.' Another felt that some benefits might accrue from the course in the area of race relations which, in turn, would contribute to a better 'industrial relations environment'.

The students themselves

To conclude the multi-media presentation, we briefly described World Studies developments nationwide and showed transparencies setting out the views of students already taking the course at Groby. Before the Consultation, we had asked each student to write down their feelings about the course leaving their paper unsigned. A swift and very unscientific analysis of the 190 or so answers suggested that World Studies enjoyed widespread popularity as a subject. We tried, however, to avoid overkill by including a selection of adverse comments amongst those presented to parents. The sample we used included the following:

'The course is interesting, useful and relevant. It is not fiction, it is about the present and what is likely to happen in the future. You begin to think twice about the world you live in, it opens new ideas, problems. It helps you to understand problems which will be useful in later life whatever you become.'

'I find it interesting because instead of doing just history or geography we do both. Also it helps us to understand the problems of the world and see the problems of the future. It is useful as we are seeing other people's views and finding out things we didn't know happened.'

'It is relevant because it will help us in the years to come, and also to help us help our children because my mum doesn't know a thing about the terrible problems we face.' 'We don't do nothing exciting like go on trips.'

'The course is interesting because the teachers let you get involved in discussions.'

'I find it interesting because we're always doing something new and not the same old

thing time and time over again.'

'The more interesting it is the more you take in. So I have learnt a lot.'

'I find the course more useful now we have been doing it a long time. At first I found it boring and not very useful.'

'Demanding, yes. Relevant, yes. Interesting, yes. Informative, yes. Useful, not so much yet but I think it will be in adult life.'

It would be impossible to chart the eddy and flow of conversation, the currents and cross-currents of discussion, that took place round the stalls in the second half of the evening. Most parents present became highly involved in what was, for all concerned, a new, stimulating and very educational experience with a significance going beyond the immediate point at issue. Some, to give but one example, were surprised to find that the terminal examination, the be-all and end-all of O-levels as they had known them, had been partly or wholly discarded in many areas of the curriculum and replaced by a system of continuous assessment. There were a number of other such 'discoveries' that evening. The stalls approach worked very well and enabled us to pinpoint and respond to parental misgivings, criticisms and misunderstandings in a way that would have been impossible had the meeting been organised on traditional lines. Real flow was, however, only achieved when the panelists moved out from behind their tables and stood with the parents. The tables and chairs, we spotted, were inhibiting communication. Certainly worthy of specific mention and congratulation were the students, whose panel was one of the busiest and who proved to be one of our trump cards so articulate were they in speaking for World Studies and in elaborating upon the issues raised by the subject. 'I would like to record my admiration for the students, in the very confident, able and sometimes authoritative manner in which they carried out the discussion with adults', wrote one parent.

5. THE DECISION IS MADE

A week later, the Vice-Principal (Curriculum) called together the World Studies team and those parent-members of the School Association Committee who had monitored the discussion around each stall for a debriefing

meeting on the Consultation. Each SAC member was asked to report his/her observations. As we heard each report and discussed the points raised it became clear that the Consultation had been enjoyed and had proved highly successful. 'There was apprehension at first, but then, as the evening wore on and details were checked out, the enthusiasm grew.' About what had parents been mainly concerned in the wake of our multi-media presentation? Clearly, we had managed to reassure most that World Studies would be an acceptable qualification from the point of view of employment and entrance to an institution of further or higher education. Likewise, we had apparently allayed fears about possible political bias in the teaching of World Studies.

Parents were less convinced, however, that World Studies would guarantee competence to take single-subject specialisms at A-level and this point had to be thoroughly aired at the debriefing session. Parents, it was reported, were also uncertain about the relationship between core World Studies and the single-subject specialisms at O-level. Here, we re-emphasised the points about content and skills overlaps made in our presentation and added that, in our view, both student and teacher would benefit from the different approaches and different insights afforded by World Studies and the specialisms. The team approach of World Studies, we also suggested, would provide the specialist teacher with a valuable opportunity for in-service training both in the classroom and through team planning sessions.

A number of parents had required reassurances on what we might call points of technical detail. At what point in the course would the CSE and O-level courses diverge? One advantage of World Studies, we suggested to the SAC members, was that a CSE student balatedly showing O-level promise could transfer as late as the end of the fourth term — although we would expect a preliminary decision to be made at the end of the third term so as to allow prospective O-level candidates to put in additional work during the summer vacation. Another worry concerned students moving in and out of the catchment area. What would happen to a student who

moved from doing World Studies at Groby to doing a single-subject specialism at another school or to a student who moved to Groby having studied specialisms elsewhere? In reply, we pointed out that this difficulty occurs whenever a student moves from one school to another and both schools offer specialisms. For instance, the O-level or CSE historian studying the nineteenth century can, upon moving, be required to take up medieval, contemporary or even classical history. One consolation we could offer was that special concessions are usually made by CSE boards to students arriving at a school some way through a CSE course. Normally, a student arriving between the first and second year of study would be required to produce only half the amount of continuous assessment work demanded by the syllabus in question. Parents, it was reported, were also concerned about what provision would be made for the least able. Would they find the course too complex? On this point we made reference at the debriefing session to the availability of a teacher in charge of compensatory education who would not only help in the classroom but who would also play a central role in the production of workbooks.

However, the principal misgiving of parents, as conveyed to us during the Consultation and at the debriefing session, was over the advisability of bringing in core World Studies in one fell swoop. This misgiving was presented in a number of forms. 'If the subject began as an option, wouldn't all students opt for it willingly in time as the course proved itself?' Or: 'Isn't this a further example of students in this area being used as guinea-pigs for experimentation?' Responding to these points, we emphasised the fact that the skills to be learnt in World Studies and the Humanities specialisms overlapped to a considerable degree. Nor was it a question of the teacher having to acquire and put into practice a range of totally new teaching techniques. For these reasons the experimentation involved was experimentation from a position of strength. What is more, the team had all attended in-service workshops and conferences relevant to World Studies and also placed confidence in the back-up facilities for World Studies available in Leicestershire (e.g. the

local UNESCO ASPRO network and the CEWC Development Education service of Leicester Polytechnic). A new College, we suggested, was just the place where a World Studies programme could more easily get off the ground since we could build up resources using the Initial Stocking Grant and we could appoint teachers qualified and wishing to teach the course. To use the ISG to stock cupboards for subjects which would slowly lose ground under a gradualist implementation of World Studies would not make the best financial sense.

All in all, it was clear that parental misgivings as raised at the debriefing session were, in the main, about details and that root and branch objections of principle to World Studies were noticeable by their absence. In the light of this finding, the executive team agreed, shortly afterwards, that World Studies would become the compulsory core Humanities subject for all students as from August 1979.

Partnership

The whole process of preparation, consultation and decision-making had left us exhausted but elated. Our chosen format had allowed for an in-depth dialogue with parents and with community interests of a kind envisaged in the recent Taylor Report **A New Partnership for our Schools**. 'In our view', say the Taylor Committee, 'a school is not an end in itself; it is an institution set up and financed by society to achieve certain objectives which society regards as desirable and it is subject to all the stresses to which society itself is subject. It is vital, therefore, that teachers have the support of people outside the school in the increasingly difficult task of attaining these objectives and dealing with these stresses.' (4)

The partnership we had entered into, by means of a full and frank consultation, had not only led to the acceptance of World Studies as the core Humanities curriculum but had also contributed, in no small way, to parental and community acceptance of the need to internationalise the curriculum. A number of helpful suggestions proffered by parents and members of the local community are, at the time of writing, being written into

the CSE syllabus as amendments for presentation to the East Midlands Regional Examination Board.

The World Studies movement does itself a disservice if it fails to use every opportunity to harness the interest and support of parents who are rarely as bog-tied to traditionalism as the stereotype (defence mechanism?) common in many a staffroom would suggest. This point was touched upon in a comment sheet on the Consultation penned by one of the panellists: 'It is my belief' he wrote, 'that curriculum change is often approached from the wrong direction. Innovators attempt to introduce change by increasing the driving forces instead of attempting to release the pressure of restricting forces. The interesting feature of the World Studies evening was that it approached the problem from both ends at the same time! It is sobering that educational innovation, founded as it must be on an act of faith, depends upon the creation of relationships of mutual trust between teachers and pupils on the one hand, and teachers and parents on the other.'

Had we, however, made it clear enough that the consultation was indeed a consultation and not merely window-dressing? The same writer continued: 'I would worry if it became merely a sophisticated form of referendum. The interesting question is — is it a means of selling a decision that has already been made, or of informing one that hasn't? Everyone involved in such an enterprise should know.'

6. PREPARING FOR CORE WORLD STUDIES

Our goal having been achieved, we turned to the myriad of practical problems with which we had to grapple before the start of the next academic year when an increased intake of some 300 students would begin World Studies. What books and other resources should we order? What workbooks had to be written? What supplementary materials would be required for the most able and less able? How could we best organise the Involvement section of the course? How should we make the decision as to whether a student should be entered for the GCE or CSE examination? The questions were legion.

The experience and insight gained with the

190 pioneers who had begun World Studies in August 1978 proved invaluable. We had been able to try out and test reactions to a range of textbooks and were able to make purchasing decisions in the light of experiences gained in the classroom. (See Table VI). We were also keenly aware of the fact that we had not produced enough workbooks and worksheets of a really high standard. Yes, goodish material had been produced on World Poverty, Disasters and so on, but any experienced eye could tell it had been put together in a rush. A more studied approach to materials preparation was absolutely essential. Resourcing the course seemed less formidable a task, however, when news came through that the Advisory Committee on Development Education had approved our application for funds to establish a World Studies Resources Centre at the College to provide conference, viewing and study facilities for Leicestershire teachers involved in World Studies, Development and Multi-Cultural Education. The Centre is also producing a quarterly **World Studies Journal** to provide a forum for those involved in and concerned about internationalising the curriculum(5).

'Involvement'

Helpful experience of the logistics of the Involvement section of the syllabus was gained last summer term when the first year of World Studies students planned and set about their projects. Just before the Easter break, a two-day World Studies Fair was held at the College. Representatives of organisations such as Oxfam, Christian Aid, Toc H, the Leicester Community Relation Council and IVS were invited to set up and man stalls to which students could go and discuss their ideas for involvement. Some fascinating projects have since emerged. One group are organising a mobile exhibition on Apartheid which will be displayed at church halls, schools and other public places in the area. A musically talented group of students is writing a 'Rock against Racism' opera to be put on at the College and at a city theatre. Many students have opted for UNESCO ASPRO package exchange projects, and quite a few are researching into the culture of a country of their own choice with a view



to laying on a presentation at the College. An Indian Evening, a Guatemalan Evening and an Italian Evening are on the drawing board.

A group of enthusiastic but not very academic lads have built a chicken coop as their contribution to the College's nascent Alternative Farm and are to experiment with different breeds of hen and duck to see which produce the highest yield of eggs. They are also planning to experiment with a range of herbal feeds. Another group are trying, with the help of the Science Faculty, to design and build a windmill to provide electricity for the coop. Mention should also be made of the students who involved themselves in the May General Election by going to political meetings in the area and challenging candidates to elaborate upon their attitudes to and proposals on a wide range of global issues.

Clearly, the work arising out of the Involvement section of the syllabus is one way through which the dividing line, if it ever existed, between the College's community and 'school' role is becoming blurred to the point where it is non-existent. Maybe, the community college is the sine qua non of the World Studies approach — and vice-versa.

Work with colleagues

Mention has been made on a couple of occasions of the support given by the Science Faculty to World Studies developments. One

key task we set ourselves in the run-up to August 1979 was to fully acquaint our colleagues in other faculties with World Studies, its aims and implementation. Hence, one Wednesday evening in March we led a staff meeting on 'Skills, Attitudes and Values learnt through World Studies'. The staff was divided into four groups, each containing at least one member of the College's five faculties, and each group was asked to involve itself in an activity followed by discussion. Half way through the meeting, the staff were called to a plenary session to share their experiences and to discuss the issues raised. One group had listened to the UNESCO 3.01 'Cat and Mouse Fantasy'; one had watched an extract from the TV documentary 'Five Minutes to Midnight'; one had played a ranking game based upon a selection of 'Rich and Poor' cards marketed by the Ely Resources and Technology Centre(6); and one had played Oxfam's Poverty Game. These activities had clearly been thoroughly enjoyed, and the plenary proved stimulating and thought-provoking. Several colleagues remarked upon the relevance for the emergent adult of the issues raised in World Studies. Since then, 'World Studies across the Curriculum' has appeared on the agenda of a Head of Faculty meeting as we feel it important to establish links with teachers of other subjects, the significance of which are understood by all parties concerned and which are mutually advantageous.

Finally, we have sought to build upon the partnership with parents and community members forged by the World Studies consultation. A number are participating with students in Involvement projects and we have made it a matter of policy to, from time to time, invite a parent to attend World Studies workshops and conferences with us in the hope that the insights so gained will, in course of time, filter through to the community at large. John Seymour, Vicar of Kirby Muxloe and a parent and governor, accompanied us to the Minority Rights Conference at Matlock in late March and he is writing up his impressions for the **World Studies Journal**. We hope he will be but the first of a number of parents to attend such one-day and weekend events. Another idea is to set up a parental

body to meet together occasionally to review resource material for the **Journal**. Plans are also afoot to launch the Associated Examination Board's proposed AO syllabus in Development Studies as an evening class for sixth-formers and members of the community.

Perhaps we should do no more, in conclusion, than to quote from Professor Godfrey Brown's recent article in **The New Era**: 'Applying appropriate professional pressure seems to me to be the stage to which the world studies movement has now come. This means exploiting vigorously every opportunity for influencing education, formal, non-formal and informal alike, to recognise that being concerned with national sovereignty or regional political or economic groupings is not enough.' (7)

JOHN AUCOTT, HILARY COX,
ALAN DODDS, DAVID SELBY

The authors are all teachers at Groby Community College, Leicestershire.

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4. 'The Taylor Report: "A new Partnership for our Schools" summarised', **Digest** presented with **Education**, 23.9 1977, p.iii.
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6. **The Rich and the Poor**, a card pack available from the Ely Resources and Technology Centre, Back Hill, Ely, Cambridgeshire, at £2.40 per pack.
7. Brown, G. N., 'International Understanding and National Inertia — a curriculum reform which hasn't happened', **The New Era**, vol. 59, No. 4, July/August 1978, p.131.

TABLE VI

Contents of the World Studies cupboard

1. Church, D. P., & Ford, B. G., **Focus on World Problems** (Nelson, 55p) — (60).
2. Dalglish, N., **World Survey** (Holton, £1.60p) — (30).
3. Dunlop, S., & MacDonald, D., **Social Geography** (Heinemann, £1.40) — (20).
4. Fyson, N. L., **Africa** (Nelson, 60p) — (20).
5. Fyson, N. L., **Asia** (Nelson, 60p) — (20).
6. Fyson, N. L., **Latin America and the Caribbean** (Nelson, 60p) — (20).
7. Grenger, N., et al, **Contrasts in Development** (OUP, £1.95) — (20).
8. Heater, D., **Peace and War since 1945** (Harrap, £1.75p) — (20).
9. Heater, D., & Owen, G., **World Affairs I: Global Problems** (Harrap, £1.40p) — (10).
10. Heater, D., & Owen, G., **World Affairs II: Countries Continents and Communities** (Harrap, £1.40p) — (10).
11. Keen, D. H., & Simmons, G. E., **What on Earth are we doing?** (Ladybird, 30p) — (20).
12. Last, M., **Race Relations in Britain** (Longman, 95p) — (10).

13. MacLean, K., & Thomson, N., (eds.), **Problems of our Planet** (Bartholomew/Holmes McDougall, £1.50p) — (30).
14. Matthews, B., Matthews, P., **Happily Ever After** (Arnold, 75p) — (60).
15. Richardson, R., **Caring for the Planet** (Nelson, 75p) — (10).
16. Richardson, R., **Fighting for Freedom** (Nelson, 75p) — (10).
17. Richardson, R., **Progress and Poverty** (Nelson, 75p) — (10)*.
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19. Stuart, J. S., **The Unequal Third** (Arnold, £2.95p) — (60)*.
20. Turner, J., **World Inequality** (Longman, 95p) — (60)*.

In addition, the cupboard contains a small set (6) of each volume in the Macdonald Educational Colour Units series (ed., Marchington, T.) available at 75p per copy.

*Items which, we feel, best convey the idea of an interdependent world.

Number in brackets refers to number of copies purchased.

The Whole World to Choose From: planning a study-visit to a developing country

Tim Bartlett, Stantonbury Campus, Milton Keynes

This article describes the lengthy process of deliberation and activity which resulted in a group of teachers and students making a study-visit to Tanzania. Stantonbury Campus is a new comprehensive school for 13-18 year old students which has, as Tim Bartlett puts it, 'an atmosphere for curriculum innovation which has become a tradition.'

Stantonbury Campus

The Campus is the first of the new community and leisure developments in Milton Keynes, a third generation new city being built roughly half-way between London and Birmingham. The Campus is a large complex; the first of three closely-integrated 12-18 Comprehensive schools opened in 1974, the second in 1978. The total number of pupils — called students on the Campus — will be 4,500: at present it is 1,700 and rising weekly as families move in to the city.

The Campus includes many other facilities shared with the community: shops, theatre, church, youth centre, leisure centre, music centre and a large health centre. Further developments are planned, but the Campus is already the hub of extensive community activity and the buildings are rarely empty. It enjoys, through extensive playing-fields and natural landscaping, a pleasantly rural setting in a city which promises to be one of Britain's most successful attempts at creating a spacious and quiet place in which some 250,000 people may one day live.

The Schools

The opportunity to design a secondary school curriculum ab initio created an atmosphere for curriculum innovation which has become a tradition. An interdisciplinary studies course during the first two years — called Shared Time — culminates in a term spent exploring life in the poorer countries of the world, and is a natural reflection of the very strong emphasis placed in the school on mutual trust and respect between students, and between stu-

dents and staff. The relatively relaxed atmosphere encouraged by a variety of teaching styles enables different facets of the issues to be examined in different ways.

Indeed, although Shared Time forms a large part of the core curriculum, the majority of students, following a spiral curriculum pattern, will meet the issues, discuss the problems and debate the position of developing countries at other points in their school career and in subjects as diverse as Biology, Art and European Studies. One of the results, incidentally, of the energies released by the planning of the current visit to Tanzania, was the setting up of a working party to encourage an even more coherent pattern by plotting, and hopefully plugging, any gaps.

The Project

From the beginning of the Campus it was envisaged that, drawing on the resources which only a true community school of large size can command, there would be a pattern of visits to inform and reinforce the curriculum strategy. For three years little progress was made, but by December 1977 the usual historical coincidence of time, place and people breathed life into an idea which was currently lying dormant in the minutes of a long-disbanded Expedition Committee.

The three staff who, from that date, have steered the project came together with different backgrounds and motivations; I had worked for Oxfam before teaching; Bob Moon is Senior Deputy Head and responsible for Curriculum and Organisation in Bridgewater Hall School; Ruth Goldberg teaches Shared Time in Brindley Hall School. The first meetings established the principles of the enterprise, and these have guided all subsequent decisions:

- 1—It should be possible for the group to make a useful contribution to a project relevant to the country visited.

- 2—No student should be excluded from the group through inability to make a financial contribution.
- 3—The visit should be part both of a coherent study programme for the group and of the School's Development Education programme.
- 4—The Community at large should be involved to as great a degree as possible.

The work thus fell into four main sections: the group, the project, the funds, and the school and community.

Chronology 1: The Group

In the final week of each summer term — and on every fourth Friday throughout the year — the normal timetable at Stantonbury is suspended. The staff offer, and the students opt for, a range of activities which widen the curriculum to the imaginative limits. We decided to use the week in July 1978 to provide an introduction to developing countries. This would be complete in itself, but would also aim to establish a group which might visit a developing country in 1979. 40 students joined the three staff and spent the week in the youth hostel at Stow-on-the-Wold. The week included a variety of inputs: an Oxfam speaker, simulation games, and group games intended to be both fun and to establish a group identity. The Drama Department had many useful ideas for these latter activities.

Important, too, was the day of fund-raising: sponsorship was secured from family and friends, and was based on cash paid per item of information discovered about surrounding villages. This was planned in advance by visiting the villages ourselves. It was important because it gave us a start on a massive fund-raising problem; and because it provided a float with which to start those further activities. From the start we emphasised the tentative nature of our plans, stressed the problems of finance and location, and generally tried to underpin the students' immense enthusiasm with a foundation of realism.

At the end of the week we decided that, for those wishing to continue, there would be weekly meetings in school time from September: a crucial decision. These meetings have been the key to the group's coherence. They have reflected the changing state of the

project: early ones were dominated by information and fund-raising; later ones with intensive survival Swahili lessons given by a member of the group with O level Swahili and East Africa experience. The early decision to pool all money raised was important; and the variety of fund-raising activities organised and run by the students was very impressive.

For a wide variety of reasons, some students left the group during the year. Typical were: exam pressures, parental concern over the war with Uganda, alternative family summer plans. To replace at least one, we decided to invite the local School for the Deaf, the Gatehouse School, to select a pupil: a decision we are all delighted with. Jackie Blake joined us in March. We were also, by Easter 1979, in a position to take four more students from Stantonbury, and choosing from amongst the 70 applicants presented real problems. The group already ranged in age from 14-18, so the choice of those eligible was wide. A member of the group was elected to join the three staff in the selection process, which was by written application and interview. We would not do it this way again: the process was unnerving for the less articulate. Thus we would next time want to select members by recommendation through the School's tutorial structure.

The subsequent problem of how to integrate the new members into the group was solved by Ruth and myself taking the group camping on a fairly primitive but beautiful site for five days at Easter whilst Bob went on a reconnaissance trip to Tanzania funded by the Commonwealth Foundation. Both activities were vital to the project. Whilst camping, friendship groups were determinedly mixed, temporarily split, in a variety of activities and household tasks, and this was a well-understood and successful method of creating what became a happy, relaxed group identity.

The group has worked hard: option days, evenings, visits to, for example, the Commonwealth Institute, were all valuable. As the date for departure approached, the atmosphere in the meetings was measurably happier as a result of being together as often as possible, solving problems, and sharing some uninteresting tasks (like cooking and washing up).

There have been some problems in allowing



the group largely to create itself, rather than structuring it ourselves, and the balance between the sexes is one of them; but on the whole we are pleased with what has been achieved over the past year. The group consists of four boys and thirteen girls.

Chronology 2: The Project

In December 1977 it seemed we had the whole world to choose from. Oxfam helped to narrow down this rather large field in two ways: firstly their Education Officer, Og Thomas, suggested projects in the Caribbean, India and East Africa, which, from his experience, would enable our group to make a useful contribution; then we were invited to Oxfam headquarters to look at the project files and talk over our needs with members of staff experienced both in work overseas and in projects involving young people visiting developing countries. This help proved invaluable. We made contacts, who gave us further help and contacts, until we had to stop and take stock of the advice we had received and make a decision. We chose to approach the Tanzania Society for the Deaf's school near Dar-es-Salaam for three main reasons:

- 1—It met the 'useful contribution' criterion: reports suggested there was scope for help with laying out an adventure playground.
- 2—We were interested in the development strategy adopted by Tanzania, and lucidly advocated by her President, Julius

Nyerere.

- 3—The Open University is based in Milton Keynes and both Stantonbury and Tanzania figure as case studies in one of its Education courses. Thus there was contact between the Campus and the team of course writers, and Bob in particular had developed an interest in the country as a result.

Although it was not a major consideration at the time, it very soon became clear that the fact that both the United Kingdom and Tanzania are members of the Commonwealth would play a very important part in the success of the project, particularly with fundraising; also, the proximity to the Campus of the Gatehouse School for the Deaf, and the increasingly close links fostered by its Head, Ron Guppy, seemed — though the idea was vague at the time — to offer future possibilities. These are likely to be further exploited in the longer term, including, we hope, staff exchanges.

Correspondence with the Tanzania Society for the Deaf proved warm and friendly from the very start and we were fortunate that an Open University team including a friend of the Campus, Bob McCormick, was due to visit Dar in January 1979. Bob McCormick was generous with his time whilst there, visited the Society and the School, and was able to establish excellent relations for us both with them and with the Tanzanian authorities.

Bob Moon's reconnaissance visit at Easter finalised arrangements: the importance of visits in person cannot be too highly stressed. Another piece of good luck was that the Society had been able to raise the money locally for a new dormitory block: this would not be needed, though complete, until September so would be available for our use. The actual tasks we could undertake widened to include laying out a football pitch, teaching the Tanzanian pupils to swim, and providing some advice and help to the teachers in the teaching of physical education — a field in which Ruth has particular expertise. We were by now sure that we had found a really excellent location for our visit.

Chronology 3: the funds

In our first proper planning meeting, in Janu-

ary 1978, we estimated that £7,000 would be necessary to take a group of 20 to a developing country. We were optimistic about being able to find the money — an optimism which carried us through the twelve months in which little cash actually arrived in the bank account. However, contact had been made, through chance meetings at educational conferences, with two people who gave every encouragement at the time and a correspondence started which resulted in substantial grants later from the organisations they represented.

By September 1978 we had, however, only the £250 raised in the summer week in Stow. At the first group meeting of the school year we discussed how to continue. Amongst all the more traditional methods of fund-raising one worthy of mention was the students' making of cakes and biscuits and selling them to the staff at morning coffee break. This not only spread awareness of our project in the quiet way we preferred, but also gave the group a very important sense of activity and common purpose. The baking continued on an almost daily basis, and raised some £150. It was interesting for us to observe that even when large donations arrived — and were received with great pleasure — the group still found the steady raising of small sums extremely satisfying. We feel, very strongly, that this self-help spirit has been an important part of the whole project.

The three staff, leaving the students to organise their own fund-raising, which finally totalled some £600, concentrated on grant-giving bodies. During October and November we wrote some 350 letters to such bodies. Using the Directory published by the Charities Aid Foundation, and reading virtually every entry in it, we applied to every organisation which had some interest in projects of this sort. We prepared a five-page summary of the project to accompany the letters, and wrote individually-worded letters to all organisations which, we thought, would particularly welcome an application from us. This proved a successful, but lengthy, method of tackling the problem: we also visited trustees when requested, corresponded at length on occasion and — the other approach — tried to reduce costs by asking airlines whether they would

give us advantageous rates. (This was unsuccessful; but after many inquiries and visits to travel agents we accepted an offer to sell us tickets at a price guaranteed to be maintained, provided we purchase them early.)

The Director of the Commonwealth Foundation, John Chadwick, visited the Campus in early December. He was able to give us a great deal of invaluable advice, particularly on contacting the different British and Tanzanian authorities in the right way. He strongly counselled a reconnaissance visit and encouraged successful application to the Foundation for funds for this purpose.

It seemed, by February, as if we might have to make a choice as a group. We had by now enough money given, pledged or raised to send one adult and six students, paying all costs as originally envisaged which would have meant choosing amongst the current group members; or else we could send a larger group paying, say 75% of the costs. Fortunately, this choice did not have to be made; after a lull, positive responses to our applications arrived, and it became clear that we would meet our target, and could send 17+3 as planned.

In March we provided a lengthy, complete progress report for all the many people who had helped, and held a meeting with all parents. We presented the project to them in full, and discussed with them our idea that they might contribute the cost of food whilst in



Tanzania, on the grounds that their child would have eaten whilst at home. All readily agreed, and, in our opinion, this level of contribution was both fair and reasonable. We made a calculation based on figures provided by Bob McCormick.

The final contribution, from the Queen's Silver Jubilee Trust, is to be presented to the group the week before we fly, and with it we shall comfortably exceed our original target, enabling us to use some of the student-raised funds to take a variety of equipment with us for the school. Bob Moon had made a tentative list whilst there.

School and Community

We always intended that the project should benefit the whole school and have some impact on the community at large. These, briefly, have been the initiatives:

- 1—Local news coverage.
- 2—Articles for magazine and journals.
- 3—The making of three video programmes for broadcast on the city's cable television service, and for use by the school.
- 4—The assembling of a wide variety of materials for the Campus Resources Centre.
- 5—A local appeal for simple toys and games to take with us.
- 6—Discussions with many people about the most appropriate ways to feed back the visit's experiences, for example into the schools' mainly staff-written curriculum materials, and into evening classes and exhibitions.

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We expect to identify further areas on our return.

Conclusion

It may appear, and does so at times to us, that chance and luck have played a large part in this project. Certainly those words appear in this article; but apart from what I described as a historical coincidence of time, place and people to start the project off, most of the good fortune has been the identifying of opportunities. We defined our objectives clearly: a group, a project, funds, and an educational programme, and pursued them; and others saw in our project their opportunity to help in the process of increasing global awareness of mutual problems and pleasures.

We still, after 18 hopeful, exciting, hard-working months, have a small list of hopes left: we hope that others will be encouraged to seek similar opportunities; that links between us and the Tanzania Deaf School will develop; and finally, that we will have made one more small contribution to promoting the ideal of a more caring world.

TIM BARTLETT

As mentioned in the article, Tim Bartlett is one of the three teachers involved in Stantonbury's visit to Tanzania. The article was written in July 1979, shortly before the group left for Darles Salaam.

Introducing Changes in World Studies: a summary of dos and don'ts

Simon Fisher, World Studies Project, London

Here is a distillation of advice and experience offered by the teachers who wrote the foregoing articles. It is intended to be of practical use. In addition it serves to draw out the remarkable unity of outlook and purpose which underlies the diverse activities portrayed in this issue.

The brief article 'Working for Change-Insights and Homilies' which appeared in *The New Era*, Vol. 60 No 4, can usefully be read in conjunction with this one.

The four principal articles in this issue describe a few of the many varied ways in which teachers and students in schools are trying to come to grips with the wider world. Previous issues of **The New Era** provide further examples (see particularly Vol. 59, No. 4, Vol. 60, Nos. 2 & 4).

It is probable that many readers will themselves be engaged in similar activities, or be pioneering new approaches. For them what follows may be of interest and value simply as the shared experience of colleagues.

There may be others, however, who will wish to venture into this field for the first time and for whom some practical advice might prove useful at the outset.

With this particularly in mind each of the other contributors has been asked three questions:

- If you were giving advice to a colleague in another school which steps would you advise them most definitely to take?
- What, from your experience, are obvious mistakes to be avoided?
- Is there any aspect of what you have described that you would not repeat if you were to do it again?

The responses made fall naturally into one or more of six categories and they are tabulated below under these headings: strategy and tactics, content, students, colleagues, local area, the individual. Similar replies have for convenience been blended together and the wording has been adjusted to give a general field of reference.

Some of the advice may appear either too elementary or too idealistic, but may be none the less useful for that.

Its broad scope is an indication of the range of factors that need to be taken into account when planning an activity of this nature, or indeed when introducing an innovation in almost any area of the curriculum.

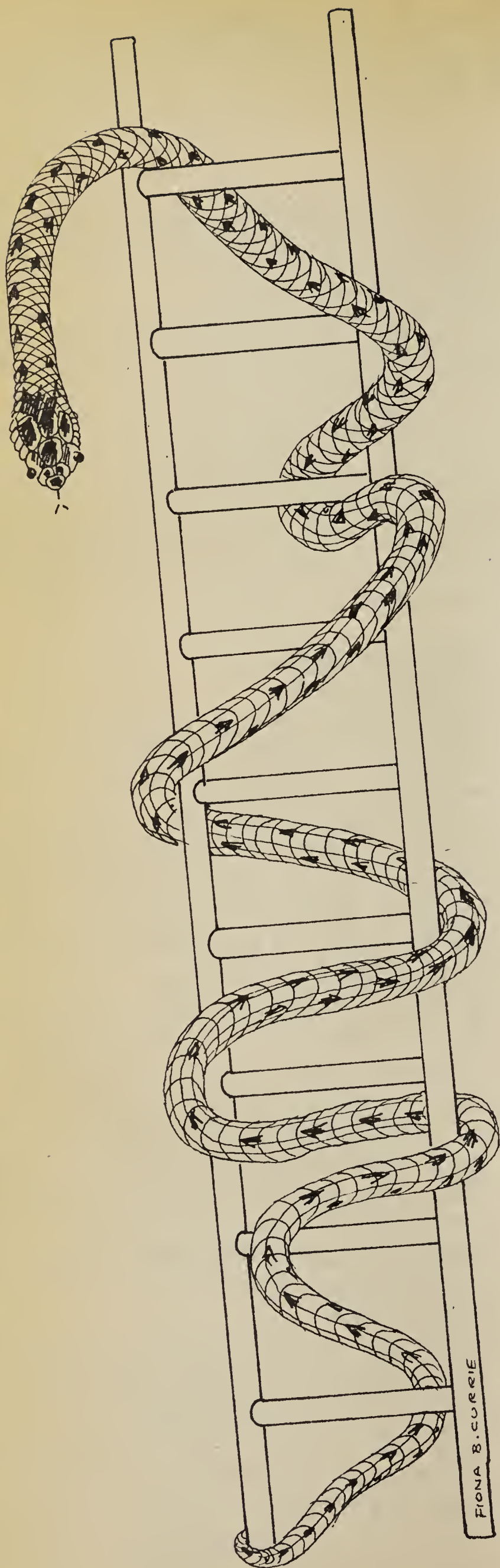
Obviously, however, no claim is made as to comprehensiveness or infallibility.

It may be interesting to speculate on the omissions, as well as to reflect on points of disagreement.

Strategy and Tactics

It is a good idea to:

- Plan at least a year in advance.
- Make the activity available to pupils across the whole ability range.
- Provide a coherent structure for the activity but allow room for spontaneity and initiative within it. Teachers need, perhaps, to allow themselves to be 'at risk' — not to define the boundaries of argument or structure too tightly.
- Provide shared information and experience, especially through role-play and simulation, as a basis for discussion.
- Be extremely discriminating about the use of published materials. Making your own can avoid confusion or alienation especially amongst less 'academic' students. Alternatively materials produced in other schools may be suitable, and cheaper. The World Studies Project has a small selection of these.
- See films through before using them. Catalogues can be seriously misleading.
- Have a working relationship with the remedial staff in your school so that professionally graded versions of the materials can be produced.
- Make the activity voluntary if at all possible, and make sure those who don't



participate or attend feel they are missing something.

- In the case of a visit overseas ensure that there is a useful job to be done which is if possible related to the normal work and interests of the participants. It helps too to have a fully documented reserve list to avoid crises arising from late drop-outs.

Content

It is a good idea to:

- Avoid looking simply at Third World problems. Taking a more global standpoint initially enables issues to be seen in a broader context and the nature of a problem becomes a point for debate. For example world poverty may come to be seen as, in part, a function of international economic and political relations and thus a problem for the world as a whole.
- Take issues arising in school, neighbourhood and the country and examine how they relate to global ones.
- Incorporate a historical perspective in any activity.

Students

It is a good idea to:

- Work towards a climate of mutual respect and co-operation in the classroom and throughout the school in which ideas and plans can be debated with the minimum of 'put-downs'.
- Involve students as much as possible in all stages of the activity, in planning as much as in implementation.
- Encourage them to take responsibility for their own views and actions, not to accept without question those of their parents, friends or teachers.
- Make opportunities for students to actively experience what is being taught. 'Experiential activities' inside school, including visitors, and involvement with community groups and institutions outside can both play a part.

Colleagues

It is a good idea to:

- Plan and carry out the activity with one or more colleagues. Apart from the possible benefits of increased brain-power and re-

duced emotional stress, it can also be a demonstrable example of co-operation and interdependence which students might find instructive.

- Find ways of letting staff in other departments know what is happening and enlisting their support if possible. Misunderstandings on their part can be destructive. (So also, it must be admitted, can understanding.)
- Make use in the activity of the varied experience and skills contained within the school staff, teaching and non-academic. The most immediate resource is often the most underused.

Local Area

It is a good idea to:

- Involve parents in discussing and planning the activity.
- Relate the activity to the interests of people in the area and publicise it by all available means.
- Establish contact with local restaurants, travel agents, lorry drivers, businessmen, and others who might have experience of

the wider world.

- Make links with community groups of all kinds so that pupils can gain practical experience in or out of school time.
- In the case of a new course, gain credibility by getting the support, preferably written, of local industry, the business world and further and higher educational institutions.
- Seek the assistance of key local people for the activity.

The Individual

It may help to:

- Tackle the problems created by one's own attitudes and reflect both on their role in the success or failure of the activity and how they relate to problems in the wider world.

SIMON FISHER

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Standing Conference on Education for International Understanding

Michael Storm, Inner London Education Authority

The other articles in this issue of *The New Era* are all about debate and decision at the level of the individual school and school classroom. The articles are a vivid reminder that it is at these levels that significant curriculum change in world studies takes place.

But debate and decision at local levels need to be supported by, and strengthened and enriched by, deliberations at other levels also. For example, at national level. This article describes a new forum for such deliberations in Britain.

Background

The one day conference held at the Commonwealth Institute, Kensington, on 11th June 1979 represented the culmination of some two years' work by a committee meeting regularly

at the School of Oriental and African Studies, University of London. The members of that committee were stimulated by various pronouncements and initiatives — the UNESCO Recommendation on International Education (1974), the Green Paper of the Department of Education and Science (1977), and the setting-up of the Advisory Committee for Development Education (1977). They were, however, anxious that one unintended result of the so-called 'great debate' might be a reduction in the international dimension of the curriculum.

From this concern developed a view that it would be useful to have a single body that could articulate and argue the claims for this

international dimension, in conjunction with and on behalf of the multifarious groups and organisations concerned with specific aspects of international education. This view was reinforced at a meeting organised by the Council for Education in World Citizenship, in July 1978, at which Shirley Williams (then Secretary of State for Education and Science) welcomed the proposal to establish a Standing Conference and announced that a grant of £5,000 would be made available to enable such a conference to be established.

The meeting at the Commonwealth Institute thus had two basic purposes: to canvass the views of a wide variety of existing groups about whether such a Standing Conference was needed and what its functions should be, and to place the affairs of such a conference upon a more formal constitutional footing. Papers supplied to those attending contained an outline of objectives which included 'the co-ordination of activities by the individuals, groups, agencies and institutions active in the field of international understanding' and the provision of a 'much needed forum for discussion and a platform from which statements, requests and proposals can be issued.'

The 133 participants, comprising academics, teachers, advisers, administrators and voluntary workers, with representatives of subject associations and other interest groups, were welcomed by the Conference president, Dr Richard Hoggart, who read messages of goodwill from David Lane (Commission for Racial Equality) and Denis Carr (UNESCO). Mr Lane stressed the need for educators to be aware of the multi-cultural context of their work, and the need for an outward-looking curriculum, whilst Mr Carr's message reminded members of the 1974 resolution to which Britain was a signatory.

Scepticism and enthusiasm

Dr Hoggart's presidential address was a judicious blend of scepticism and enthusiasm, an argument tellingly punctuated by personal reminiscence. Dr Hoggart reminded the assembled miscellaneous philanthropists that it was all too easy to become a good-hearted but soft-headed 'hurrah group', specialising in a diffused, generalised goodwill. It was emphatically not the case that greater knowledge

lessens animosity: to know all is not to forgive all. Educators could, however, opt for a certain qualified understanding rather than a parochial or chauvinistic curriculum.

Moving on to an analysis of 'the international idea', Dr Hoggart saw this concept as embracing both a perception of universal human needs and attributes, and a recognition of the distinctive strengths of different cultures. Discussing the 'classic parochialism' of the English, he instanced the evident lack of interest in areas such as the UNCTAD debates on the New International Economic Order, the Law of the Sea conference, and the current arguments over alleged 'neo-colonialism' in the field of news communications. In all these areas of concern (including the recent EEC elections) too much was being left to professional negotiators, who could not expect any 'echo back' from an involved and informed nation.

There was much work for a Standing Conference to do; it would be working in a society whose undeniably multi-racial character was deeply regretted by the majority. The context of the present initiative, said Dr Hoggart, could hardly be less propitious.

Higher Education was preoccupied with budgetary constraints; multi-disciplinary courses were no longer fashionable; adult education thrived on local history and English literature; and the Arts generally lacked an international dimension. The critical, central task was the devising of school syllabuses, a task that would require rigorous intellectual effort if it was not to end as 'a simple-minded mess'. He expected the Conference to have a long, slow and difficult genesis as it embarked upon the unfashionable task of wrenching the attention of educators and administrators away from the contemplation of the UK navel.

Conflict and change

Observations from the floor rapidly revealed the extraordinary diversity of interests that a Standing Conference might have to represent. After an observation that the meeting itself was visually insufficiently multi-racial (an almost mandatory comment at all such gatherings?), Dr Henry Slater (College of Ripon and York St John) responded to the President's injunction to be 'hard and nasty' by challenging

several assumptions. Dr Slater did not believe that one should start by being preoccupied with allegedly autonomous cultures, which led to an unintended divisiveness; he thought an environmentalist viewpoint would be more productive. He urged an emphasis on change and reminded the conference that not all conflicts are irrational.

Mr S. Phillips (British Association of Former International Civil Servants) pointed out that 'a forum should be something physical' and deplored the fact that there was no visible symbol of internationalism in the London landscape. Mr D. Hurd (European School, Culham) was one of several contributors who praised the work of the Council for Education in World Citizenship in the schools, whilst Miss S. Stokes (National Association of Youth and Community Education Officers) reminded members that the informal sector was important. It would be regrettable, she thought, to become too preoccupied with the curriculum to the exclusion of non-student youth.

Several contributors had reservations about the President's picture of an increasingly parochial Britain. Ms E. Wilderspin and Ms C. Webb, university tutors in London and Manchester respectively, believed that ordinary people were interested in wider world questions, and that this greater awareness was often triggered by personal travel. Many participants were uneasy about what they saw as a neglect of non-intellectual sorts of knowing. Those making pleas for the affective dimension included Mrs Kayina (Harmony, an organisation concerned with cross-cultural adoptions and fostering), Mr A. Dickson (Community Service Volunteers), and Mrs A. MacDonald (Womans Corona Society, concerned with internationally mobile mothers). Dr R. Homan (Brighton Polytechnic) reminded us that the notion that cognitive understanding would somehow transfer to affective attitudes was 'a hopeful but under-researched assumption'.

Vested interest in altruism

Before the morning session ended several speakers attempted to identify 'priority areas' for the nascent Standing Conference. For Deborah Sander (Commonwealth Institute) it was teacher-education; for Gordon Scotney

(UNESCO's Associated Schools Project) it was the primary schools. The dangerous attractions of a sort of collective ego-trip, initially pointed out by Dr Hoggart, were lucidly analysed by Professor I. O'Connor (School of Peace Studies, Bradford University). There was too much altruism around at the conference, he argued. Wholly altruistic people, however, are somehow marginal people. In any case most people merely have an altruistic margin, and Professor O'Connor thought it would have been salutary to have broadened the membership to include other interests — multinational corporations, trade and Treasury officials, and so on. In fact altruism could be regarded as a vested interest of those present, who were engaged professionally and academically in furthering international understanding.

Criticisms and reservations

The afternoon session was notable for the emergence of a critique of the whole notion of a standing conference. Who needed it? What would it actually do that was not being undertaken already?

It may be that lunchtime discussions had highlighted the wealth of internationalist initiatives represented by those attending the meeting, and that this had suggested either that no new initiative was needed or that co-ordinating such idiosyncratic interest-groups would be a thankless and impracticable task. These reservations were eloquently expressed by Og Thomas (Oxfam) who said that he was tired of being co-ordinated and was not entirely happy with Mr E. O'Connor's assurance that the term 'co-ordinate' need have no hierarchical connotations. Mr O'Connor (Extra Mural Department, School of Oriental and African Studies, London University) had acted as secretary of the provisional executive committee since its inception.

During the afternoon's discussion, two major areas of debate gradually emerged; contributors had already queried the apparent emphasis on formal education, and this was taken up by a representative of the Association of Social Science Teachers who argued that a concern for legitimising international studies through examinations and certification might confer status on both courses and

students at the cost of a loss in real understanding. As well as this formal/informal polarity, a broad division could be discerned between those who envisaged a low-profile organisation and those who saw the Conference as some sort of creative think-tank.

The former role was stressed by Mr E. O' Connor and Mr G. Scotney, who saw the new body as a clearing house and the focal point for an information network, a view endorsed by Miss P. Jones (Nene College), Dr J. E. Salmon (Council for National Academic Awards), Dr H. Slater (College of Ripon and York St John) and Dr J. Henderson (World Education Fellowship). Dr Henderson noted that the clearing house notion had been criticised by colleagues present who were working full-time in the area of international education, but that practising teachers, education administrators, and others present seemed to welcome the idea.

Dr Henderson envisaged, ideally, a 'World Studies Institute' which would be an accessible reference point for any interested parties, including visitors from overseas. This 'information exchange' function was endorsed by Professor O'Connor (Bradford University) who reminded us of the need to reach into the wider teaching community. Within the area of development education, the Centre for World Development Education has been functioning as a clearing-house (albeit a creative one) for some time, and its director, Mr Derek Walker, believed that we were entering a critical phase. We were now in sight of goals that were scarcely discussed, say, twenty years ago. But the cruder interpretations of the core-curriculum notion certainly posed a threat, with global concerns being seen as marginal. The new body could be invaluable in the development of a containment strategy by which existing achievements could be consolidated. Mutual support was needed in a context of adversity, Mr Walker observed.

Think tank

Other contributors emphasised the creative think-tank role—indeed the spectrum seemed to run from the maintenance of up-to-date lists of addresses to the commissioning of major research programmes. Mr J. Poxon (King Alfred's College, Winchester) suggest-

ed that there was a need for investigations into the effectiveness of teaching strategies whilst Mr M. Storm (ILEA Inspectorate) advocated, as research themes, the relationships between Third World Studies and Multi-Cultural Education, and between the environmentalist and development studies approaches to world topics. Mr O. Thomas (Oxfam Education) saw no need for a mere clearing-house but suggested an exploration of school-community linkages, whilst Dame Margaret Miles (Advisory Committee for Development Education) was attracted by the idea of an academically high-powered Centre, assisting teachers to clarify their thinking on international issues. Other contributors, including Mr G. MacDonald (ILEA Learning Materials Service) and Mr D. Wright (Keswick Hall College) were attracted by the concept of a powerful pressure group which would keep stressing the world dimension.

Two cautionary strands intersected these debates (formal/informal sectors; clearing-house/think-tank roles). Led by Mr H. Lashley (Commission for Racial Equality) a sequence of speakers expressed reservations about the 'global' rationale for the proposed Standing Conference. Mr Lashley claimed that this preoccupation with world affairs risked diverting our attention from our own backyard, where there were plenty of problems. There was some support for Mr Lashley's view that we might be engaged upon a convenient and comfortable distancing exercise, but several contributors, including Dame Margaret Miles and Miss G. M. Rickins (Director of Education, Brent) pointed out that it was not feasible to postpone education about the rest of the world until all domestic UK problems had been solved.

Financial resources

The second cautionary strand concerned resource constraints, and the need for any new organisation to cut its coat according to its cloth. These questions were raised by Mr Derek Heater (Brighton Polytechnic) who apologised for mentioning such mundane matters as office accommodation, equipment, and secretarial support. In dealing with these queries Mr O'Connor indicated that the Standing Conference might be accommodated with-

in the new premises being acquired by the Centre for World Development Education and mentioned a sum of around £30,000 per annum that would be needed, if the Conference was to work effectively on a modest agenda. Fund-raising constraints made it even more imperative to pin-point specific projects that the Conference could undertake. (Earlier Mr O'Connor had paid tribute to the work of Mr P. K. C. Millins, former principal of Edge Hill College, who had undertaken the organisation of the day's programme.)

Salutary revelations of the nature of the resource constraints were provided by Mr F. Cammaerts (Principal, Rolle College) who developed an interesting analogy with the Central Bureau for Educational Exchange, and reminded us that 'a national co-ordinating and information service is not a cheap thing', and by Mr Armstrong (One World Trust) who described his own experience of the limitations of large committees and the value of ad hoc teams and specific projects.

Mr I. Dunlop (Jordanhill College) underlined this concern, stressing the urgent need to define limited priorities. Mr Dunlop saw these as being the validation of sound practice, the dissemination of such practice, and the commissioning of teaching materials. On the latter point Mr N. Beswick (Institute of Education, London University) urged the avoidance of the duplication of existing resources.

Unfortunately Dr Hoggart had to leave before the close of the discussion, but before leaving he summed up the sense of the meet-

ing. He was confident that there was general support for the setting-up of a Standing Conference, whilst conceding that much remained to be resolved, including the rival claims of formal and informal education, and the various alternative characterisations of the Conference as a clearing-house, think-tank, pressure group and information centre.

At the end of the afternoon Mr O'Connor said that he felt that the provisional executive Committee had been greatly encouraged and that there was clearly a mandate for further activity, though certain strategic decisions about the Conference's role could not be postponed in view of the very real constraints which had been pointed out by several speakers. He appealed for individuals, organisations and institutions to become members of the new body, whose first annual general meeting would be held at the School of Oriental and African Studies on 16th November 1979. Mr O'Connor concluded by thanking Dr Hoggart for presiding over the day's deliberations, and Mr J. Callander of the Commonwealth Institute who provided both accommodation and sustenance for Conference members.

MICHAEL STORM

Michael Storm is staff inspector for Geography and Environmental Studies, Inner London Education Authority. Further information about the Standing Conference is available from Mr P. K. C. Millins, c/o Extramural Department, School of Oriental and African Studies, Malet Street, London, WC1E 7HP.

THE NEW ERA 1980

Since January 1976 the subscription to **The New Era** has remained constant at £3. But from January 1980, due to massive increases over the last four years in all kinds of cost, the subscription will be £5. We apologise to our readers, but hope that they will be grateful that we have managed to hold back the increase for so long.

JIM ANNAND

Jim Annand, international secretary of the World Education Fellowship 1950-1962, died in July 1979.

Tributes and letters of appreciation will appear in the next issue of **The New Era**.

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